

REMINISCENCES

24

OF

VIJAYA DHARMA SURI

COMPILED BY

Itihāsa Tattva Mahodadhi Jaināchārya

SHRI VIJAYA INDRA SURI .

PUBLISHED BY

SETH TODAR MAL BHANDAWAT

*Secretary, Shri Vijaya Dharma Suri Memorial Fund
Shivpuri, (Gwalior State)*

Vira Era
2450

Dharma Era
2

Vikrama Era
1980

PRINTED BY

K. MITTRA, AT THE INDIAN PRESS, LTD.,

ALLAHABAD

1924

THE MEMORIAL FUND COMMITTEE
IS HIGHLY INDEBTED TO
SETH TARACHAND SANKALCHAND
OF
Padiva (Sirohi State, Rajputana)
FOR
GIVING VALUABLE FINANCIAL AID
IN THE
PUBLICATION OF THIS VOLUME

Q, 3: 33

A4

99



The Late

Shastra-visharada Jainacharya Shri Vijaya Dharma Suri.

Dedicated to the
Sweet Memory
OF

My Great Master

'The guiding star of my life.'

VIJAY INDRA SURI



CONTENTS.

	PAGE.
1. Foreward by Vijaya Indra Suri	i--vi
2. Obituary	1—23
<i>i.</i> Vijaya Dharma Suri by Sten Konow ...	1—12
<i>ii.</i> Vijaya Dharma Suri by Dr. F. W. Thomas...	13—17
<i>iii.</i> A Great Jain Preceptor by G. K. Nariman...	18—23
3. From the Gambling Den to Acharya Pitha by Prof. A. Chakravarti, M. A., I. E. S. ...	27—30
4. An Eminent Preacher of 'Ahimsa' ('New Times,' Karachi)	33—34
5. Some of the Innumerable Condolence Telegrams	37—48
6. Last Week at Shivrपुरi by Vijaya Indra Suri ...	51—53
7. Shri Vijaya Dharma Suri Memorial at Shiv- purī [' Jayaji Pratap ']	57—68
<i>i.</i> Speech of Dr. Winternitz	59—63
<i>ii.</i> Speech of Mr. Nariman	63—65
<i>iii.</i> Speech of Mr. Bhattacharya	65—68
8. Important letters	71—88
9. Impressions	91—100
10. Tribute and the Message	103—110
11. Foreign Reviews	113—120
<i>i.</i> Saint and scholar (London Times) ...	113—114
<i>ii.</i> Inde (<i>Bulletin de l'Ecole St. d. Extr. Orient</i> , 1922)	114—115
<i>iii.</i> Vijaya Dharma Suri (<i>Newer Orient</i> , Jan- nary, 1923)	115—116
<i>iv.</i> Necrologio (<i>Alle Fonti Delle Religioni</i> , Rome)	117—120
12. Halting places during Rainy Seasons ...	123—124
13. Works Written and Edited	127—128
14. Disciples of the Acharya	131—132

PHOTOS.

1. Coloured Photo of Vijaya Dharma Suri	...	<i>Frontis- piece.</i>
2. Marble Statue of Vijaya Dharma Suri,		57
3. Front View of the Entrance to the Holy Shrine (Memorial Temple, Shivpuri)	68
4. Vijaya Dharma Suri	113

Foreword

INSTANTLY after the passing away of the great Acharya at Shivrपुरi (in Gwalior State), on the 5th of September, 1922, after a brief period of illness,* telegrams of condolence, letters expressing great grief at the sudden cessation of his grand worldly existence and obituary notes on his meritorious career began to pour in in large numbers from his sincere devotees, true admirers and friendly scholars, both oriental and occidental, revealing to the world what a wonderful personality he possessed. Papers and periodicals, prompt in announcing this common loss, echoed his fame from one corner of the world to the other. I had for some time been cherishing a desire to collect and publish some of those letters and obituaries in a handy volume, not so much for putting before the admiring public what is too well known to all, as for inspiring love of truth for the sake of truth. The weight of heavy responsibility, however, having suddenly devolved upon my shoulders, and my attention being engrossed with some more urgent affairs, I failed to turn to the laborious task of the compilation and publication of the proposed volume at an earlier date. It is not possible to publish all what is to be said in connection with the great Acharya, in this epitomized volume. For a complete account, the reader will have to wait till the publication of an exhaustive volume, now under compilation.

* His last week passed in profound tranquility, and no bodily ailment troubled him. 'Realizing that his time was come, he took up the Samadhi posture of a Jain saint, in which, after thirty-six hours, he breathed his last.' —DR. F. W. THOMAS.

The biographies of the Acharya, already written in English, German, French, Italian, Hindi, Gujrati, Bengali, Singhali, Urdu and Marathi, furnish ample information about his meritorious career. Each chapter of A. J. Sunavala's '*Life and Work of Vijaya Dharma Suri*' presents to the reader a higher stage in the successive development of human soul. 'The singular force of character, the sincerity of conviction, and the dignified unaffected mildness and friendliness, which characterized the saint,' have been admirably depicted in that interesting memoir. Dr. L. P. Tessitori's *Biographical sketch of the distinguished Jainacharya*, gives, in brief, a vivid description of his early days and later activities. Dr. Tessitori's personal contact with him fully warrants a complete accuracy and undoubted reliability of the work. In the introductory estimate of his merits, he remarks: 'Though Vijaya Dharma Suri is very well known to all orientalist in Europe whose sphere of work is directly or indirectly associated with Jainism—and he reckons amongst his friends Dr. F. W. Thomas, Prof. H. Jacobi, Dr. J. Hertel, Dr. A. Guerinot etc.,—yet I am so far the only European who has had opportunities to know him intimately and in his own surroundings. I have visited him four times during the last three years, and every time, his extraordinary personality has aroused in me more interest and admiration.'

It is not a matter of great surprise, that he had been held in high honour even by those who were determinedly opposed to his creed, not so much,

indeed, through hatred as through ignorance. He had been honoured by the distinguished title of *Shāstra Vishārad Jaināchārya* which was conferred on him by the consensus of a large number of learned Pandits of the Brahmanic School, assembled at Benares, the very heart of Hinduism. It was under the presidency of his Highness, the Maharaja of Benares, the staunch champion of the Hindu faith, that he was presented with a *Sanmāna Patra* signed by over a hundred of the most distinguished Pandits of Benares, Bengal and other parts of India, in recognition of his learning, and of his propagandist and educational activities. He was further honoured by his election as an Associate Member of the Asiatic Society of Bengal, and an honorary member of the German Oriental and Italian Asiatic Societies. Indifferent as he was to these personal honours, they deserve mention as establishing, beyond doubt, in what esteem he was held in oriental circles all over the world.

His literary activities were remarkably unique and considerably extensive. He was the first to give publicity to important Jaina works that hitherto lay in utter oblivion. The inauguration of his *Yashovijaya Jaina Granthamālā*, embracing the publication of a very large range of subjects such as grammar, lexicography, logic, chronology, poetry etc., has brought to light the hidden gems of Jaina literature and learning. He started several periodicals to spread among the Jaina community, a better knowledge of their religion. It is surprising to note that he took great interest in

archæological and historical researches in connection with Jainism. His collection of numismatic and epigraphical material, and his monograph entitled *Devakul-pâtaka*, all preserved in the library at Agra, attest to his marvellous achievements in this new field. His taste for historical researches is further evinced by his institution of the publication of the series, the *Aitihāsika Rāsa Samgraha*.

‘His services to the Jaina religion have been immense and incomparable. It is due to his untiring activities and practical encouragement that Jainology is now a flourishing study in the West. He appreciated the critical and historical methods of the Western scholars, and did every thing in his power to facilitate their labours. Amongst the Jainologists of the day, there is not one who has not been encouraged and helped by suggestions, explanations and loan of the rarest manuscripts by the noble-spirited Acharya.’

Out of the many monuments in the form of the charitable institutions that he has left to posterity, the *Yasovijaya Jaina Gurukula* and the *Vijaya Dharma Laxmi Jnānamandir* deserve special notice. The Gurukula, a Jaina educational school, with a free boarding attached to it, was started at Palitānā in Kathiawar. It has since made great progress and imparts free education to hundreds of pupils. The establishment of a grand public library at Agra, named the *Vijaya Dharma Laxmi Jnānamandir*, is admitted to be the richest of his legacies. His vast collection of books in diverse languages, both printed and in manuscript,

numbering about twenty thousand, have been stocked here for public use. Danvir Seth Laxmichand Vaid, one of his sincerest devotees, has not only built a fine and spacious building for the purpose, but also has contributed profusely to its reserved funds. The aim of the institution is, not only to lend books and furnish news to the public, but also to provide facilities and materials to scholars fond of making new researches in the field of literature. With other fresh additions, a museum of antiquities is also proposed to be attached to the library in the near future.

To perpetuate the memory of the illustrious saint, no other monument would have been more suitable than the erection of a grand memorial temple at the very spot in 'which the departed great specially chose to shuffle off his mortal coil.' In a very picturesque plot of ground, presented by his Highness the Maharaja Scindia, whose tolerance of all the religions of the world is unparalleled in history, and whose magnanimity is known the world over, is built the commemorative chapel to establish the eternal home of the homeless hermit. In the midst of the august ceremony which lasted for many days, was installed his marble statue on the dais of the holy shrine, beautifully decorated with fine mosaic work. To the memorial temple is attached a *Dharmashālā* (rest house) open to extend hospitality to the visitors to the holy place.

His premature demise has, indeed, been a serious blow to the progress of the work falling under his well planned scheme. It seemed to give a paralysing

shock to his many sided activities. Though the responsibility, shifting on my shoulders by succession, is very heavy, I shall do my utmost, with the co-operation of my worthy colleagues, to continue, without any diminution, the sacred mission inaugurated by my august predecessor.

In all what I have said above it should never be presumed that I am indulging in an eulogistic praise of one who was nearest and dearest to me. My unbiased statements are wholly based on the impartial writings, that have stood the test of time and criticism, of those who were fully convinced of his signal virtues.

He had been my sure and unfailing guide, showing me the right path of duties to be performed during the remnant of my life-time. I had profound trust in his guidance, and still feel and rely on that influence in all my undertakings. The lustre of that unfailing light still illumines, with the same unabated brilliance, the course that lies before me. Thus guided, I believe I shall never get astray from his brightly marked foot-prints leading to the noble ideal set by him.

In conclusion, I must express my best thanks to Mr. Hira Lal Jain, M. A., LL. B. for his kind assistance in reading the proof sheets, and to Mr. Baikunth Nath Vitaniya, B. A., for going through this volume and making important suggestions in the arrangement of the material.

Māgh Shukla Chaturdasi, }
19th February, 1924,
Belanganj, Agra.

Vijaya Indra Suri.

OBITUARY



Vijaya Dharma Sûri

by

Sten Konow, Kristiania

According to information received from India the well-known Jaina Acârya Vijaya Dharma Sûri breathed his last in the early morning of the fifth September of the year. His name was well-known amongst European scholars, several of whom reckoned him among their personal friends. The news of his death will be received with sincere regret by all those who had had anything to do with him, and also outside their circle by everybody who takes an interest in Jainism and the religious development of modern India. They will agree with Dr. F. W. Thomas, who wrote in his preface to Mr. A. J. Sunavala's biography of the saint : *

' Apart from the purely personal qualities depicted in the memoir, the singular force of character, and sincerity of conviction, the dignified, unaffected mildness and friendliness, which characterize the saint, we shall, no doubt, be right in selecting his open-mindedness and wideness of outlook as his most distinctive traits. Not only have his activities been of a many-sided character, but he has extended a cordial welcome

* Vijaya Dharma Sûri : His Life and Work. Cambridge, 1922.

to western personalities and methods, facilitating in many ways the work of scholars and himself complying with their critical principles. In this way he has come to be regarded as the true mediator between Jain thought and the west; while his own literary labours have been recognized in the highest quarters by election to honorary membership of societies and by grants of titles of distinction. This does not at all imply an abatement of faith in his own religion : on the contrary, the serenity of his assurance is the real basis of his receptivity.'

The deceased Acârya was not by birth predestined to become a religious teacher. He belonged to a humble Vaisya family at Mahuvâ in Kâthiâwâr, and his name was originally Mûlacandra. He was born in 1868. His father Râmacandra had three sons and four daughters. Mûlacandra was the youngest of the sons, and, as remarked by the late L. P. Tessitori,² that probably accounts for the fact that his education was rather neglected by his parents. He grew up somehow like Kipling's Kim, as a boy of the street, and as soon as his father thought that he might be of any use, he applied him in his shop, instead of sending him to school.

The young boy, however, was not very fond of work. His predominating passion was for gambling, and he took every opportunity of yielding to his inclination, with the result that he not infrequently lost heavily.

* Vijaya Dharma Sûri : A Jain Achârya of the Present Day. Bhâvnagar, 1917.

One day, after unusually heavy losses, he was severely taken to task by his father, and this became the turning point in his life. Though he was without a proper education and though his mind was apparently more bent on gambling than on serious thought, there was in his heart of hearts something of that longing for truth which since the earliest days of Indian civilization has caused so many young men to leave house and home in search of spiritual emancipation.

He began to reflect on the instability of wealth and earthly pleasure, he became uneasy and began to long for vairāgya, freedom from worldly passions.

His longing went on increasing, and at last he could not stand it any longer, but clandestinely left his home and went to Bhāvnagar, in search of a teacher who could show him the way towards the peace he was yearning for. There he came across the monk Vriddhicandra, whose sermons made a deep impression on him. He asked to be initiated himself, but Vriddhicandra would not hear of it before he could receive his father's consent.

Rāmcandra was most unwilling. At last, however, he yielded to the entreaties of the young boy, and on the 12th of May, 1887, he was consecrated and received the monastic name Dharma Vijaya.

To begin with, the young monk could only be employed to collect alms and fetch water, but gradually he turned to studying, and after having overcome the initial difficulties resulting from his lack of education, he began to make good progress and gradually acquired

a good knowledge of Sanskrit and Prākṛit, the ancient literary languages of the Jainas.

With great zeal he gave himself up to the study of the sacred literature of the Jainas, and at the same time developed his natural gift for dialectics, and also became a good preacher. He became the favourite disciple of his Guru, and when the latter died in the year 1893, he started in the world as a wandering monk and religious teacher.

Since that day his life became that of a wandering preacher, and his wanderings were only interrupted during the yearly Caturmāsa of the rainy season, in accordance with the ancient practice of Jaina monks.

Gradually he developed the plan of devoting his life to the propagation and revival of the Jaina religion. He saw clearly that it was not enough to go about preaching, but that it was also necessary to take up in earnest the much neglected study of the ancient literature of the Jainas, and to prevail upon others to take an active share in this work.

With that aim in view, he, in the year 1902, founded a school in Māṇḍal in Gujarāt, the Yasovijaya Jaina Pāthasālā ; but he soon found it necessary, in order to achieve greater results, to remove the chief field of action to a more central place, and he selected Benares for that purpose.

He knew of course that the execution of this plan was beset with great difficulties. Benares was the stronghold of orthodox Brahmanism, and in the eyes of the leading Pāṇḍits, the Jainas were heretics and

nāstikas. Dharma Vijaya's friends also did their best to dissuade him. He had, however, made up his mind and arrived in Benares in the year 1903.

He at once began to deliver sermons, preferably in such places where crowds of people were in attention, and his eloquence gradually attracted an increasing number of listeners. He did not attempt to convert his hearers to Jainism, but simply to convince them that the fundamental principles of his religion were the same ones as those underlying Hinduism.

His eloquence and his sincerity carried the day. His fame spread all over the city, and even the Mahârāja summoned him to his palace, where he expounded the tenets of Jainism in the presence of the ruler and a circle of learned Pandits. The diffidence and hostility, with which he was at first met, gradually disappeared, and he acquired a firm position also among the learned leaders of Brahmanic thought.

After having spent nine months in a small dilapidated Dharmasālā, he was able to buy a suitable building for his new school, two Bombay Seths having placed the necessary funds at his disposal. The college admitted scholars of all castes and creeds, and the number of students rapidly increased. Two years later a library, the *Hemacandrâcārya Jaina Pustakālaya* was added to the college under the care of Dharma Vijaya's able disciple Indra Vijaya.

In the year 1906, Dharma Vijaya accepted an invitation to the Sanātana Dharma Mahāsabhâ held on the occasion of the Kumbha Melâ in Allahâbâd.

He there met learned Pandits from all parts of India, and used the opportunity for his propaganda. His lectures made a deep impression and largely contributed to awakening the interest of Hindus in Jainism and Jaina philosophy.

After the rains he proceeded to Magadha, the ancient home of his religion, and continued his wanderings as far as Calcutta, whence he made a visit to Nadiâ, and discussed various religious and philosophical questions with the renowned Naiyâyikas of that place.

In the year 1908 he returned to Benares, and it was at once evident that his efforts had not been in vain. There was no more any hostility; on the contrary, the Pandits cordially welcomed him, and, on the 25th of August, they assembled in the Jaina college, the *Yasovijaya Jaina Pâthasâlâ*, under the presidency of the Mahârâja, and conferred upon him the title of *Sâstra-visârada Jainâcârya*. His name was, on this occasion, changed to Vijaya Dharma, and the designation *Sûri* was added to it.

After having founded a hospital for animals, a Pasusâlâ, in Benares, Vijaya Dharma, towards the end of the year 1911, retraced his steps towards Gujârât. In Agra he was able to raise the necessary funds for founding a library and a free dispensary, and from that place he made arrangements for opening a Jaina boarding-school, the *Yasovijaya Jaina Gurukula*, in Pâlîtânâ, Kâthiâwâr.

In Râjputânâ, where the dilapidated state of ancient Jaina temples and libraries had filled him with

regret, he availed himself of the opportunity offered by the visit of Professor Hermann Jacobi for holding a Jaina Literary Conference, which met in March 1914, and discussed the question what could be done in order to revive the study of Jaina history, and preserve ancient Jaina temples and monuments.

It was characteristic of Vijaya Dharma that he convoked this meeting at a moment when the most famous of those European scholars who have taken up the study of Jainism could be present. He was always anxious to promote the collaboration between Indian and European scholars, and he himself set the example in doing whatever was in his power in order to assist those Europeans who applied to him for information. He was firmly convinced that the adoption of western methods, critical and historical, would be of great advantage to the aim he always had in view, the propagation of Jainism in India. In his belief in the truth of his own religion he never wavered. Just for that reason, however, he welcomed every effort that might lead to a clearer insight into the history of Jainism and the development of religious thought in India.

In addition to his work as organizer and founder of schools, and as a preacher, Vijayā Dharma naturally devoted much interest to such work as would be likely to elucidate the tenets and development of Jainism. In 1904 he started a periodical series of Sanskrit and Prākṛit works, the *Yasovijaya Jaina Granthamālā*, in which numerous important Jaina works have been published, and in that way, restored to the world.

He has, further, himself written several works and pamphlets about Jainism, edited Hemacandra's *Yoga-sāstra*, and also published an able archæological monograph on the village Delvādā in Mewâr, which formerly was a prosperous town with many Jaina temples.

Above all, however, he was a Jaina, a faithful follower of the Tirthamkaras, and the principal aim of his life was the revival of that religion. In a fortnightly paper, the *Jaina Sāsana*, which he published in Hindi and Gujrâtî since the year 1911, he did his best to promote the cause so dear to his heart, and also to guide his followers towards a purer and more enlightened conception of their religion. His chief contributions to this paper have been collected in a separate volume, the *Dharma-desanā*, which, in Gujrâtî, gives a popular exposition of the Jaina religion.

It is of some interest to note that Vijaya Dharma, in his keen interest for the revival of an ancient Indian religion, is not an isolated phenomenon in the India of to-day. On the contrary, his life and his work are symptoms of a tendency which can be said to be typical of modern India.

In the first decenniums of the nineteenth century, we can, in many ways, see how western notions and European ideas penetrated into India, and exercised a considerable influence on many of the finest Indian minds. European knowledge and Christian ideals were gradually absorbed or assimilated, and through personal intercourse between high-caste Indians and sympathetic Englishmen, the development of thought

in India was imbued with a leavening of European notions. In the Brāhma Samāj, it is possible to trace a tendency towards a fusion between the East and the West, which might have led to an increasing influx of European ideas, just as the young Indian who was educated in the new English schools and colleges, often liked to think of himself as a British citizen.

The beginning of the twentieth century still shows many traces of the influence of European civilization on India. But those, who are now the leaders of Indian thought, do not hope, do not wish, that India's development, politically or in the realm of the spirit, shall converge towards Europe. They hold that European methods should be adopted where they are superior to the traditional ones, but they should not be used for the purpose of recasting Indian ideals or tendencies. They should, on the contrary, be applied to the task of purifying ancient Indian notions of everything that has accrued during the centuries of intercourse with foreign nations, of making them truly and thoroughly Indian.

The reaction against Europe has set in in earnest. India is awakening to a consciousness of her own worth in the spiritual world as in the world of nations. 'Revival' is everywhere the catchword. And in this general tendency the personality of the deceased Jaina Sūri well fits in. He was an unusually able co-worker in the present day movement back to national ideals, towards a full realization of the truths preached by Indian thinkers. We can perhaps trace a slight Christian

influence in the stress he put on the active side of ahimsâ. But on the whole he stands out as a true Indian, a representative of those high spiritual qualities which have made India's name dear to all lovers of truth.

The Jainas of India have suffered a heavy loss at the decease of Vijaya Dharma, and European friends will join them in their grief. The work he has inaugurated, however, will be continued, thanks to the excellent pupils whom he has trained, and into whose minds he has instilled the enthusiasm which was the motive power in his own work.

Vijaya Dharma Sûri

By

Dr. F. W. Thomas, London

By the death of Vijaya Dharma Sûri, (5th September, 1922) the Jain community and the people of India generally, have sustained a loss which will not easily be repaired. While representing in perfection the old ideal of Achârya and saint, a man of passionless benevolence and deep learning, he had attained, by his many-sided activity and his wide outlook, an altogether exceptional position within his community, and a respectful recognition outside it. Had his life been spared, he might have come to exercise a commanding influence. Essentially the oldest Indian doctrine, and combining a severe ethic with a rationalist philosophy, Jainism might well appeal to a part of the educated Indian public dissatisfied with mythological and emotional faiths, and yet attached to national ideals. The friendly co-operation of lay and cleric in Jainism, should also count for not a little under modern conditions. In Vijaya Dharma the community had a leader who would have shown it how to accomodate modern ideas without being transformed.

The career of this remarkable man has been the subject of two memoirs in English (*Vijaya Dharma Sûri, a Jain Achârya of the Present Day*, by Dr. L. P. Tessitori, Bhâvnagar, 1917, and *Vijaya Dharma Sûri, His Life and Work*, by A. J. Sunavala, London, 1922), and it calls for an extended biography : it cannot be

more than briefly summarized here. Born in 1868 at Mahuvâ in Kathiâwâr, the son of Râma Chandra, a Vaisya of the Visâ Srimâli clan, young Mûla Chandra—for that was his worldly name—was the youngest boy in a family of three sons and four daughters. His education was neglected, and he developed an early passion for gambling. A crisis, followed by a stern parental rebuke, sobered him, and eventually he left home to seek instruction in Bhâvnagar. There he listened to a sermon by a Jain monk, Vriddhi Chandra, and at once conceived the purpose of being himself initiated, an ambition which, with the consent of his parents, was eventually gratified on the 12th of May, 1887, when he received the name of Vijaya Dharma. He was still only nineteen. The next years were devoted to study and to preaching, and with such effect that Vriddhi Chandra, upon his death in 1893, nominated the young enthusiast as his successor. As the head of a company of monks he wandered through the villages and cities of Kathiâwâr and Gujarât, preaching and studying the Jain system of logic. One rainy season he spent in his native village, where he had a touching rencontre with his mother, now a widow, and his relatives, whom, as a monk, he could neither embrace nor visit. In his native village he made, by instituting a library, the first beginning of his activity as a founder, and conceived the idea of a college devoted to the revival of the sacred texts, Sanskrit and Prâkrit, of his religion. A small beginning, under the name of the *Yasovijaya Jaina Pâthasâlâ*, was made in 1902, at Mandal in Gujarat. But

Dharma Vijaya had larger designs, and before long he set forth with his monks on foot—for the Jaina Sâdhus are forbidden to travel in carriages—to plant his institution in Benares, the religious centre of Hinduism. The sufferings of the long journey through a population which did not easily comprehend the stringent conditions of a Jain monk's life, were followed by other trials in the unsympathetic atmosphere of Benares, which was reached in 1903. But aided by the liberality of two devoted laymen of Bombay, means were found for the purchase of a building, in which the college rapidly prospered, and also for the foundation of a library entitled the *Hemchandrâchârya Jaina Pustakâlaya*. In the meanwhile the preaching and the reasonableness of Dharma Vijaya had overcome the prejudices of the orthodox Hindus, and had attracted the interest of the Mahârâja of Benares, so that in 1906 he was invited to take part in a great conference of savants at Allahabad. In the same year, he started upon a tour of the sacred places of Magadha (South Behar), continuing into Bengal, where he visited Calcutta and the old university centre of Nadiyâ. The spectacle of Kâlighât inspired him to write a pamphlet against animal sacrifice, a Hindi work entitled *Ahimsâ-dig-darsana*. Returning to Benares and occupying himself with his college, he was there, in 1908, the recipient of a signal honour, the title of *Sâstra-visârada Jainâchârya* being conferred upon him in the presence of a large assembly of Pandits under the presidency of the Mahârâja. It was on this occasion that his name was transposed to

Vijaya Dharma, with the addition of the honorific designation of *Sûri* "saint." Before leaving Benares in 1911, he added to his foundations a *Pasusâlâ*, one of those hospitals for animals, which, from early times, have excited the lively interest of foreigners in India.

We must pass rapidly over the last eleven years of Vijaya Dharma's life. His route to western India took him through the United Provinces to Agra, where he started a Jain library and a dispensary, and by way of Râjputâna, full of ancient Jain sanctuaries and neglected libraries of Mss. These associations inspired him with the idea of a Jain Literary Conference, which was realized at Jodhpnr in 1914 and distinguished by the presence of a great European student of Jainism, Professor Hermann Jacobi. The rest of the Achârya's life was spent in western India, where he founded many schools, and where he began to manifest an interest in the archæology and the old vernacular poetry of Gujarât and Râjputânâ. In 1920, when the writer of these lines had the privilege of meeting him in Bombay, he was ailing, and his health was feeble during a subsequent prolonged stay at Dhûliâ in Khândesh. But this did not prevent him starting, in the winter of 1921, on a laborious journey to Agra and Benares. The party reached Indore ; but at Shivapuri, in the Gwâlior State, the Achârya's strength gave out. After an illness of some days, realizing that his time was come, he took up the Samâdhi posture of a Jain saint, in which, after thirty-six hours, he breathed his last. In Shivapuri will be

erected a commemorative chapel, the Samādhi of Sri Vijaya Dharma Sūri.

The literary work of the Achârya, is of considerable extent. It embraces books in Hindi on matters of doctrine, such as his *Ahimsâ-dig-darsana*, *Jaina-tatva-dig-darsana*, *Jaina-sikṣâ-dig-darsana*, *Puruṣârtha-dig-darsana*, *Indriya-parâjaya-dig-darsana*; a collection of articles, *Dharmadesanâ*, contributed to a fortnightly paper, which he had himself founded; a monograph, *Deva-kula-patâkâ*, on the history and archæology of Delwara in Mewar, etc. But his chief work of pure scholarship is his edition of Hemachandra's *Yogasâstra*, published in Bibliotheca Indica. A greater enterprise, however, was the series of texts, numbering about 80 volumes, which he inaugurated under the title *Yasovijaya-Jaina-Sâstramâlâ*. This is indeed a splendid monument to his activity. But, perhaps, if we could trace the sources of the remarkable Jaina industry in the publication of texts and series during the twentieth century, we might have to attribute still more to his example. His publications and his personality were known to the leading scholars in Europe, and he was an Honorary Member of the German and Italian Asiatic Societies. His death was the occasion of tributes from practically the whole Indian Press, the markets being very generally closed in his honour. His devoted followers, under the earliest of them, Upâdhyâya Indravijaya, are arranging for the commemoration and continuation of his work.

The Late Acharya Vijaya Dharma Suri

A Great Jain Preceptor

by

G. K. NARIMAN, BOMBAY.

The greatest religious force in Gujarat and the foremost Jain preacher in India known to the Western world died at half past six at Shivapuri or Sipri near Gwalior on Tuesday morning. The Acharya Vijaya Dharma Suri had been ailing for some months and his malady was feared to be mortal.

His lay name was Mulchand. He was born in 1868 of a humble Vaishya family of Mahuva in Kathiawar and belonged to the Visha Shrimali caste. His father was Ramchand and his mother Kamala Devi. The boy was no father to the man. The childhood gave no promise of the spiritual and intellectual manhood. In the village school he was habitually irregular, indolent, inattentive. Mulchand was the despair of his school master. The Bania father at last took him away from the school in order to employ him in his business. This was at ten ; so early begin the responsibilities of life in India. The wayward boy grew into an unbridled youth addicted to gambling.

One day by an unfortunate chance, which proved the most fortunate for his future, Mulchand lost

heavily in a gambling stake. His parents reproved him with severity. The youth took the rating to heart. He turned his thoughts to things of the other world. For the Hindu repulsed in life and spiritually inclined, there is always the monastic order ready to receive him. The ascetic at heart left for Bhavnagar and besought initiation at the hands of the revered Vriddhi Chandrajī, who referred him to his parents for permission. Ramchand and Kamala Devi were at first obdurate, but at last yielded to the unceasing importunities of Mulchand, who, at the age of 19, abandoned the alternate joys and sorrows of life and entered the disciplinary course of a Jain monk of uniform calm.

The Worldling Reclaimed

The listless dullard of the lay school was transformed into an extraordinarily bright youth. He took to his studies as fish takes to water. In a short time he mastered the Jain ritual including the Pratikramana Sutra, and the difficult Sanskrit grammar of Saraswat Chandrika, applied himself to the sacred Magadhi tongue and obtained a proficiency which must have amazed his youthful compeers. A few years later he left Bhavnagar, and started on one of those evangelical peregrinations, which are at once the duty and the trial of the Jain monk,—barefooted, bareheaded, with no worldly belongings, putting up at the places of the faithful in villages, receiving food unasked, rejecting meals supposed to be specially prepared for him and his acolytes, all clad in white,

and inviting, as the West would consider, endless and unreasonable troubles.

In 1900, Vijaya Dharma Suri, as he now came to be designated, visited his native village of Mahuva. His father had died. His mother was torn between happiness and sorrow. Her son had already made his name in the world. But she could not clasp him to a mother's bosom. For an ascetic may not look at a woman. Her touch is prohibited to him as is that of all gold and silver. The Acharya's subsequent life is an unbroken record of arduous travels and brilliant studies. There is hardly a village in Gujarat and scarcely a town all over India, excepting perhaps the south, where the Jain preceptor's name is not known, mostly with reverence, always with love. There is his *Jain Pathasala* at Benares where the teaching of the almost forgotten Magadhi is revived. His *Yasho-Vijaya Granth Mala* has issued numerous printed texts from paper manuscripts and palm leaves, lying in *bhandars*, which the jealousy of less liberal monks would not allow a lay Hindu, much less a Western eye, to look at.

Pious Pilgrimages

In 1906 the Suri visited Allahabad, the long tour being performed on foot, where he made a deep impression upon the Maharaja of Darbhanga. Proceeding further, he familiarised himself with the spots hallowed by the memories of the Tirthamkars, Pavapuri, Rajagriha, Sammetshikhara. Dying at a comparatively short

age of 55, the Suri's name was gratefully familiar to every European and American, Jain or Buddhist, scholar or even a tyro of Sanskrit. The Italian Tessitori, a genial spirit, who, unfortunately for researches in old Hindi, was cut off too young, found in the Jain master a congenial spirit whose learning solved the hard problems of ecclesiastical literature or the minstrelsy of the bards of Rajaputana.

A European Tribute

"I have known him as a scholar, I have known him as an orator" wrote Tessitori, "I have known him as a monk; and though he is not permitted to yield to feelings of worldly affection, I think I can say that I have also known him as a friend. In the cells of the *Upashrayas* I have sat by his side listening to his explanations of philological or philosophical difficulties which had been puzzling me; in the open halls of the *Dharmasalas* I have listened to his sermons delivered in Hindi or in Gujarati before a motionless and ecstatic audience, and have admired his simple and yet subtle and forcible eloquence; in the temples I have been taken by him right before the marble idols and have read with him the Sanskrit inscriptions engraved on their basements. It is to him that I am indebted for having had an insight into the monastic life of the Jains, which probably no European ever had before. At Shivaganj I have seen him pull out the hair of his chief disciple, Indra Vijaya Upadhaya; in Udaipur I have seen him consecrate two new monks;

in the *Dharmasala* of Ranakpur, where the evening dusk was fantastically lit up by fires blazing in the court-yard, I have watched him performing the *Pratikramana* with his monks ; in the stony forests of the Aravalli I have accompanied him in his Viharas, walking by his side in the middle of the cluster of his white-clad disciples ; in Kathiawar, I have entered with him the village of Talaja amongst the festoons, the flowers, scattering of rice and the *Je Je's* of the entire population, and have made with him the pilgrimage of the sanctuary on the top of the hill, without omitting to visit the ancient Buddhist caves, which adorn the sides of the mountain. "

His Confreres in the West

Leumann, Jacobi, Hoernle, Guerinot, Hertel, and perhaps the greatest of them all, Sylvain Levi, all exponents of diverse phases of Indology, who had personal relations with him, admired the Acharya's magnanimity and made profuse acknowledgments to his enlightened generosity and authority.

There will be many to appraise more adequately the scholarship of the great Jain preceptor as the expounder of the Agamas, collateral Sanskrit and Pali literature, and that old Gujarati, which, under his inspiration, Hertel is bringing back to its place in light. To me, he was the pattern of an Oriental religious mind, which rose above all sectarian bias. Immersed in Jain principles, Vijaya Dharma Suri evinced not the slightest effort to win proselytes. I asked him once if it was not meritorious to attempt to bring within the pale erring

outsiders. "Their time is not yet come", he said, and he reminded me of the profound dictum of Lord, then Mr. Sinha, who told his compatriots that the sun of political salvation would not rise a minute earlier because we watched for it all the night over. This or that creature, the Acharyaji taught, would accept the doctrine of the Jainas, when spiritual evolution had prepared him or her for it. In one who has had opportunities of mingling with the leaders of diverse creeds of the world, and who is no stranger to the myopic bias of ignorant Parsi, Brahmanic, Buddhistic or Jain sects, the conduct and character of the great Jain Acharya of catholic nobility, weaned from the wicked early ways of his youth by the tenets and discipline of Jainism, must evoke veneration for the religion which produced such lasting influence for good on him.

Heirs to his Loving-kindness and Learning

The renowned Acharya leaves behind him a large devoted lay-world. Some at least from among the thousands of Gujaratis that hung on his lips, and pious merchants who gave away of their abundance at the suggestion of their divine, earned religious merit and performed works of public utility; and numerous ordained disciples like Indra Vijayaji and Vidya Vijayaji, will all doubtless transmit onwards the inherited message of the most relentlessly consistent system of non-violence and compassion for animals, the world has ever known.



**FROM THE GAMBLING DEN
TO
ACHARYA PITHA**



From the Gambling Den to Acharya Pitha

BY

PROF. A. CHAKRAVARTI, M.A., I.E.S., MADRAS

In the days of material civilization when the worth of everything is estimated by its economic utility, it is a matter for great satisfaction to read the life of a self-less worker, whose motto was 'Truth and Duty.' A nation's greatness depends upon such heroes. The law of self-sacrifice is the law of the development of man. To persons like V. D. Suri, life means service to mankind. He was born of a humble Vaishya family in Kathiawar, in the year 1868. His father was one Ramachandra, his mother Kamala Devi. The young child, who was to be the famous monk, was called Mulachandra. There was nothing extraordinary in his early career. His life in school was quite disappointing. He failed to give his teacher satisfaction or promise of any kind, being irregular and inattentive. The school master gave him up in despair. He was taken by his father into his shop as an assistant. He was no better. He fell into bad company. He contracted the habit of visiting the gambling den and became a source of illicit drain on the limited resources of his father.

One day he lost heavily in gambling, for which he was severely scolded by his parents. What appeared to be the cause of ruin of the career of the youth really proved a blessing in disguise. He ran away from home, having lost the sympathy of his parents. The little misfortune made him contemplative. He reflected upon wealth and its place in life. He bitterly experienced that it was more fruitful of pain and misery than of anything else. He naturally liked to live the life of a religious mendicant, absolutely untrammelled by worldly possessions. He was fortunate in getting a learned and sage master in the person of Vriddhichandra of Bhavanagar, who took a paternal interest in the young man. The youth was initiated as a Jaina monk, and this was the beginning of the wonderful life-career which attracted the admiration of European savants. He was called at his initiation on May 12, 1887, Vijaya Dharma. Under the sympathetic guidance of his learned Guru, he became a keen student of the sacred literature of the Jains. In 1893 his Guru passed away. Vijaya Dharma Suri succeeded him. He was actuated by the one motive of serving the Truth. He wandered from place to place bare-headed and bare-footed, with no accompaniment except his begging-bowl. He successfully diverted the wealth of his community towards charity and public utility. His great achievement was the establishment of a *Jaina Pathasala* in Benares inspite of the hostility of the Brahmins, whose good will

and sympathy were finally won by the Suriji by his own good-natured sincerity. The monk's good work was appreciated by the Maharaja of Benares, who took a kindly interest in his mission. Even to this day, the Vidyalyaya in Benares is an important centre of Jaina culture. In the year 1906, Dharma Vijaya attended the Sanatana-Dharma-Maha-Sabha, held at Allahabad. Through his eloquence and scholarship, he attracted the attention of the Maharaja of Darbhanga, who invited him to his place of residence where Dharma Vijaya explained to him the fundamental difference between Buddhism and Jainism to the satisfaction of the Maharaja. After his travels in Bengal and Behar, he returned to Benares, where he was welcomed by all the scholars and Pandits, whose recognition of his learning and other activities brought him the title of *Shastra Visarada Jainacharya*, in an assembly presided over by His Highness the Maharaja of Benares. Though he belonged to the order of Monks under rigorous-discipline, Vijaya Dharma Suri was entirely free from the usual defects of narrow orthodoxy. He took a lively interest in the methods of Western research. Naturally his broad-mindedness and intellectual candour brought him the admiration of several Orientalists such as Drs. Jacobi and Thomas.

It is not necessary to enumerate the several achievements of the great Acharya in the field of literature, religion and education. The institutions started and nourished by him, would be a monument

of his great work for the regeneration of his countrymen in general, and his community in particular. His personality would naturally transport us to those days of ancient India, when *Muni-Sanghas* carried the light of culture and civilization from place to place, from the king's court to the humble hamlets, instructing all. A revival of such an ideal is a necessary factor in bringing about the regeneration of India.

**AN EMINENT PREACHER
OF
AHIMSA**

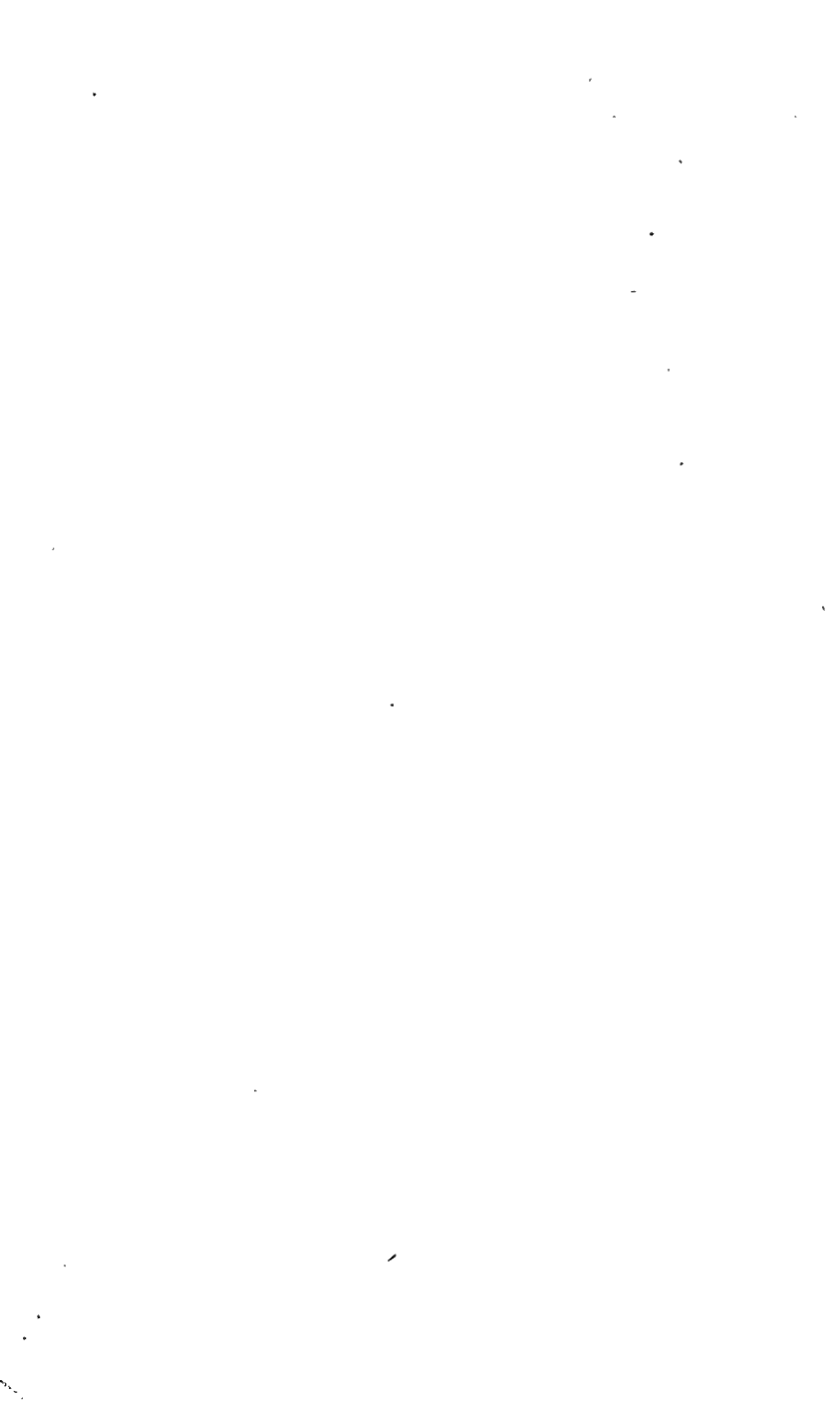
An Eminent Preacher of “ Ahimsa ”

‘THE NEW TIMES’, KARACHI

Mr. P. T. Shah, Secretary of the local Jain Association, has received a telegram to say that “ Acharya Maharaj Vijaya Dharma Suri left this world on Tuesday morning 6-30.” The news has flashed through the Associated Press throughout the country. The news will be received with profound sorrow by students of ancient Indian cultures and religions. Vijaya Dharma Suri was at once a scholar and a saint. He was, perhaps, the best known of the Jain leaders, and he counted among his friends eminent European scholars like Prof. Jacobi, Dr. Hertel, and Dr. Guerinot. The news of his passing away comes with all the greater suddenness as only a few days ago he greeted to his place the great French *savant* Prof. Levi who paid a visit to Sivapuri only to meet the Jain saint and scholar. In the course of his speech in Sanskrit, at Sivapuri, Prof. Levi paid a rich tribute to the services of Vijaya Dharma Suri. The literary work of the Jain saint is well-known to several European *savants*; and the Journal of the Asiatic Society of Bengal published, some years ago, a learned criticism from Dharma Vijaya’s pen of

the views on *Yogashastra* expounded by the Italian critic, Prof. F. Belloni Fillipi. Dharma Vijaya did much to create that Jain Revival, of which we see signs in several places to-day. An eloquent preacher, he carried the message of *ahimsa* far and wide. His book in Hindi on *Ahimsa-diga-darsana* is well-known. He established a Jain College at Benares and a Jain Gurukula in Kathiawar. He edited several Jain books and started a series, of which at least 75 volumes have been published. He also started Jain papers in Gujrati and Hindi. Karachi citizens will pay homage to this great man at a Public Meeting to be held on Saturday, at the Khalikdina Hall. It is a happy sign that men of different religious and political views are joining hands together to convene the meeting. Vijaya Dharma Suri is worthy of all honour. May his soul rest in Eternal Peace !

**SOME OF THE INNUMERABLE
CONDOLENCE TELEGRAMS**



Some of the Numberless Condolence Telegrams

Received at the time of the Passing away
of Acharyaji

1. Received wire. Extremely sorry at decease.

Jaina Sangha,
Patri, (Ahmedabad.)

2. Extremely grieved to hear heart-rending news of Acharya Maharaja's decease. Unbearable loss to Jain community ; most hearty condolences.

Jaina Swetamber Sangha,
Nagpore.

3. Amalnerians extremely grieved at Acharyaji's demise. Jain community lost its pillar. God bless his soul.

Jain Sangha,
Amalner, (E. Khandesh.)

4. Extremely sorry for sad death of Maharaj Dharmavijaya Suri. Strike made here. Peace remain with his immortal soul.

Jain Sangha,
Amreli, (Kathiawar.)

5. Hearty condolence for Acharya Maharaja's untimely death.

Shree Sangha,
Benares, (U. P.)

6. Sorry for death of Acharyaji. Observed *Pakhi*.

Jaina Sangha,
Viramgam, (Ahmedabad.)

7. Extremely sorry to hear Acharya Maharaj leaving this material world. Market closed to-day in mourning.

Jaina Sangha,
Limbdī,
(Kathiawar.)

8. Received. Extremely sorry for Vijaya Dharma Suri's death. *Hartal* observed in his honour.

Motamahajan,
Amreli, (Kathiawar.)

9. Received. Extremely sorry for untimely death of Acharya Maharajshri, hero of Jaina community.

Jaina Sangha,
Mahuva, (Kathiawar.)

10. Deeply regretting Acharya's death. May his soul rest in peace !

Sunavala,
Bhavanagar.

11. Received. Extremely sorry at loss of leading Jaina Acharyaji.

Jaina Sangha,
Godhavi, (Ahmedabad.)

12. Jaina Sangha, Ambala, in a meeting under the presidency of Vallabh Vijayaji Maharaj, expressed its heartfelt sorrow at the untimely death of Vijaya Dharma Suriji, and prayed for peace to his soul ; and wishes his Shishyavarga to follow in the footsteps of their Guru with union.

Jaina Sangha,
Ambala, (The Punjab.)

13. Received heart-rending telegram of decease of Suriji Maharaj. Pray for everlasting peace to his soul.

Jaina Sangha,
Udaipore, (Mewar.)

14. Heartfelt regret for Acharyaji's *Swargvas*. Condolence to all Sadhus.

Hira Chand,
Ajmer.

15. Extreme regret. All Swetambar Jains suspended business.

Jaina Sangha,
Beawar, (Rajputana.)

16. Heartily regret Maharajji's death.

Jaina Sangha,
Indore, (C. I.)

17. Gurukula, students and staff extremely sorry for expiration of Acharya Maharaj, Gurukula founder ; *Shasandeva* bless his soul ; perfect peace!

Tribhuvan Dass Amarchand,
Manager,
Yashovijayaji Jaina Gurukula,
Palitana, (Kathiawar.)

18. Self and Sri Sangh extremely sorry hearing sad demise of Acharyaji.

Raja Azimganj,
Murshidabad.

19. Extremely sorry for death of His Holiness Vijaya Dharma Suri.

Jaina Dharma Prasarak Sabha,
Bhavanagar, (Kathiawar.)

20. Received. Extremely sorry for death of His Holiness Vijaya Dharma.

Dosabhai, Abhaychand and Sangha,
Bhavanagar, (Kathiawar.)

21. All members extremely sorry ; irreparable loss to Jaina community.

Vallabhdas,
Secretary, Atmanand Sabha,
Bhavanagar, (Kathiawar.)

22. Very sorry hearing passing away of Acharyaji
Vijaya Dharma Suri.

Jaina Volunteers' Corps,
Bombay.

23. Much grieved at heavy loss. Accept sincerest
condolence.

Keshava Lal Dhruva,
Ahmedabad.

24. Extremely sorry at Acharya Dharma
Vijayaji's sad demise. Wish his soul peace.

Motitoli,
Palitana. (Kathiawar.)

25. Received telegram. Beaten with grieving an-
xiety at the death of Acharya Maharaj. Praying peace
to his soul.

Jaina Sangha,
Partapgarh, (Rajputana.)

26. Extremely sorry for *devalok* of Acharya Vija-
ya Dharma Suri. Observed *Pakhi*, *Puja*, *Dharmada* etc.

Jaina Sangha,
Vankaner, (Kathiawar.)

27. Received. Sorry for loss of that great soul
from Jaina Society; praying next world bliss.
Devavandana performed. Markets closed.

Jayavijaya and Sakal Sangha,
Shivaganj, (Erenpura.)

28. Received. Shri Sangha extremely sorry hearing Vijaya Dharma Suri's death.

Jaina Sangha,
Rutlam, (Malwa.)

29. Received painful news of pious Acharya Vijaya Dharma Suri. Express sincere sympathy.

Jaina Sangha, Agra.

30. Received telegram. *Pakhi* observed. Very sorry. May his soul rest in peace!

Jainacharya Budhisagarsuriji,
Mehsana, (N. Gujrat.)

31. Sorry for demise of Maharaj. Accept condolence.

Despande,
Dhulia. (W. Khandesh.)

32. Received. We all sorry for sad demise.

Jaina Sangha,
Parantij,
(Ahmedabad.)

33. Received. Great sorrow. Mahajan observed *hartal*. God bless his soul.

Sadhvi Hetsriji and Jaina Sangha,
Kadi,
(Baroda State.)

34. We and Sangha very sorry hearing death of Acharya Shri. Did *Devavandana* yesterday.

Acharya Jaya Suriji,
Bombay.

35. Received. Vijaya Dharma Suriji left this world : Sangha grieves much.

Jaina Sangha,
Botad (Kathiawar.)

36. Received. In Vijaya Dharma Suriji Jaina community loses able preceptor, philosopher and oriental scholar, whose equal nowhere to be found. His loss irreparable. As mark of respect, *Pakhi* observed with *hartal*, and subscriptions raised for blessings.

Sangha, Kundala,
(Kathiawar.)

37. Accept my feeling of deep regret and sympathy at the grave loss sustained by Jaina community and Sanskrit scholars.

Pertold,
Bombay.

38. Received. We regret for death of Vijaya Dharma Suriji Acharya, observed *Pakhi* to-day.

Jaina Sangha,
Dhrangdhra, (Kathiawar.)

39. Extremely sorry for Acharyaji's untimely death.

Secretary, Gauraksha Sabha,
Mahuva, (Kathiawar.)

40. Very sorry for Acharyaji.

Jain Sangha,
Bulsar, (Bombay Presidency.)

44 REMINISCENCES OF VIJAYA DHARMA SURI

41. Grieved at Acharya Sri's sudden demise. Praying peace to departed pious soul. Deeply sympathise with all.

Shri Jaina Swayama Sevaka Mandal,
Indore.

42. Sorry hearing death of Vijaya Dharma Suri.
Mohan Vijayaji, Surat.

43. Received telegram. On behalf of Jaina citizens of Nasik I offer my sincere bereavement for Acharya. May God console his soul !

Chhagan Lal Damodar,
Nasik city.

44. Very sorry for Dharma Vijayaji Acharya's death.
Shri Sangha,
Jamanagar.

45. Received telegram. Very sorry. Read letter ; have patience.

Manik Muni,
Palanpur, (Gujrat.)

46. Extremely sorry for heavy loss to Jainas for Acharyaji's death.

Hira Kuar Jaina Sangha,
Samasta Maganbhai Khemchand Topivala, Surat.

47. Most grieved. Sincere prayers for speedy Nirvan.

Pathak,
Barnagar, (Malwa.)

48. Received Very sorry for Acharya Vijaya Dharma Suri's death.

Jaina Sangha, Vala,
(Kathiawar.)

49. Jaina Sangha, assembled in a public meeting, expresses its deep sorrow at the death of Acharya Vijaya Dharma Suri, and sympathises with his disciples in their great bereavement, and hopes that they will continue his great humanitarian work.

V. K. Namjoshi,
President, Cambay.

50. Received. Shocked at Acharya Vijaya Dharma Suri's death. Here *Devavandan* with *Chaturvidha Sangh*. Bazar was closed ; great celebrations, *Puja*, *angi* and full light in temple.

Acharya Vijayavirasuri and Jaina Sangha,
Akola (Deccan.)

51. Acharya Nitivijayaji and Sangha heartily sorry for Acharya Vijaya Dharma Suri.

Jaina Sangha, Veraval,
(Kathiawar.)

52. His Highness very sorry to hear demise of Jainacharya Vijaya Dharma Suri. I am commanded to convey his condolences.

Private Secretary,
Maharanaji Sahib,
Udaipore, (Mewar.)

53. The people of Mahuva have learnt with profound regret of the sad demise of the great Jain-âcharaya Dharma Vijaya Suri, and assembled in public meeting, beg to express their sense of irreparable loss to the country in general and the Jainas in particular.

Natwar Lal Manik Lal Surti, President,
Mahuva, (Kathiawar.)

54. Members of Jaina *Svetambar Anandavardhak Mandal*, assembled in an extraordinary meeting, express regret at Acharya Vijaya Dharma Suri's passing away from this world, and record appreciation of the pious services rendered by him, and his noteworthy devotion to the cause of Jaina religion in its various aspects. May his soul rest in peace and bliss ! In reverence to his departed soul members held a *pooja* in the temple of *Aiwantiji Tirth*.

Ananda Vardhak Mandal,
Ujjain (Malwa.)

55. Regret Vijaya Dharma Suri's *swargavas*. May his soul be blessed !

Jain Sangha,
Prabhas Patan, (Kathiawar.)

56. Greatly disheartened owing death of worthy Acharya.

Jaina Shreyaskar Mandal,
Borsad, (Gujrat.)

57. Hearing Acharya Maharaja's death here Sangha
very sorry ; all work stopped.

Chandan Mal Nagori and Sangha,
Chhoti Sadri,
(Mewar.)

58. Vijaya Dharma Suriji died ; sorry.
Lila Chand Gulab Chand,
Shirpura, (Khandesh.)

59. Maharaj Kumar much regrets death of your
learned *Guru*.

Personal Assistant,
Udaipore, (Mewar.)

60. Regret loss of noble friend of literature.

Sukhtankar,
Principal,
Holkar College,
Indore.

61. Passed resolution for irreparable loss of
Acharya Maharaj. His soul be blessed !

Hansa Vijayaji Library,
Baroda.

62. Talaja Sangha extremely sorry hearing death
of Maharaj Dharma Vijayaji. Read post.

Keshavaji Junjhabhai,
Talaja, (Kathiawar.)

63. Extremely sorry for sad demise of Jainâchar-ya Vijaya Dharma Suri ; pray his soul rest in peace.

Goghari Visashrimali Community,
Bombay.

64. Baroda Jaina Sangha deeply deplore loss of Acharyaji.

Amthalal Bhai,
Baroda.

65. We are mournful for the death of Vijaya Dharma Suri.

Balchand Kochar, and Jaina Sangha,
Amraoti, (C. P.)

66. Extremely grieved hearing death of Acharya Vijaya Dharma Suri. Irreparable loss to whole India.

Manshankar Pitambar Das Mehta,
Bhavanagar.

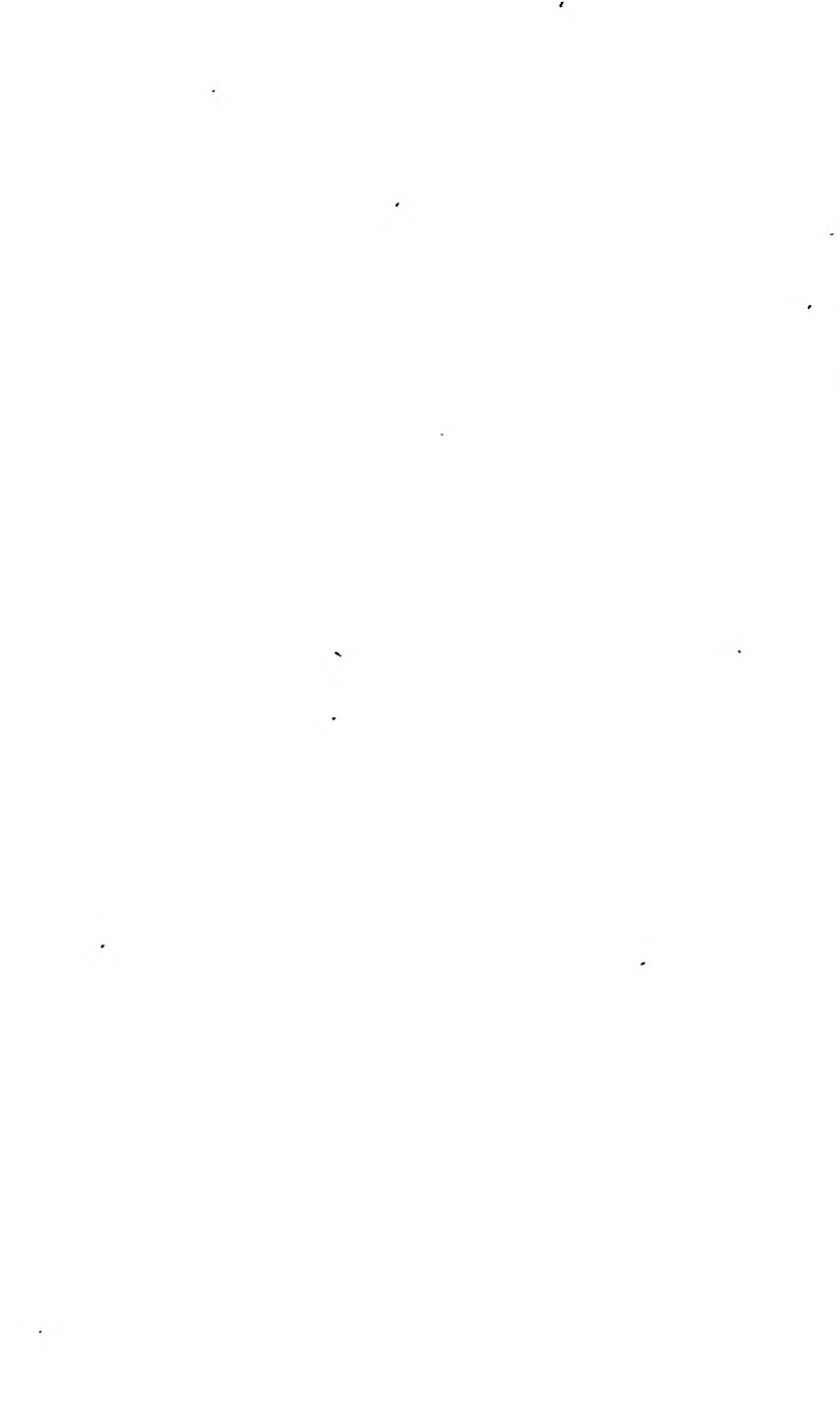
67. I am so very sorry to hear of the sad death of your Guru, Shri Vijaya Dharmaji, His death is a great loss to the Jaina religious circle. Kindly accept my sincerest condolence.

Vindheshwari Prasad,
Colonel, Chief Secretary,
Benares State.

68. I was really very sorry to hear of the departure from our midst of your revered Acharya. Our only consolation is that he has gone to a more peaceful life.

Ganganath Jha,
Principal, Sanskrit College,
Benares.

LAST WEEK
AT SHIVAPURI



Last Week of Acharya Vijaya Dharma Suri

(By VIJAYA INDRA SURI)

At first he had been much overcome by his illness : still in his last week he gave up all attachment to worldly objects. Dr. Sylvain Levi came to see him on Tuesday, the 29th August. That day, he gave him a very short sermon and asked him to come again the following morning at 8 o'clock, when he proposed to speak to him, for about half an hour, on Jaina principles. Dr. Sylvain Levi came the following day, as appointed, and he gave him a full but brief discourse on what Jaina religion is, a gist of which is given below for the information of the public :—

That is Jainism which advocates *Syadvada* and which not only preaches, but practises the noble and the ennobling doctrine of Ahimsa, otherwise known also as the theory of live and let live, which stands as the bedrock on which all other virtues of liberality, tolerance, compassion and equality take their stand.

He also said that *Syadvada* is not to be confounded with *Sunshayavada*. This satisfied him much and he said that he had not heard such an explanation before. This explanation is worthy of being borne in mind by all. Dr. Levi asked for the Guru's cordial blessing.

Q3 : 33

A4

99

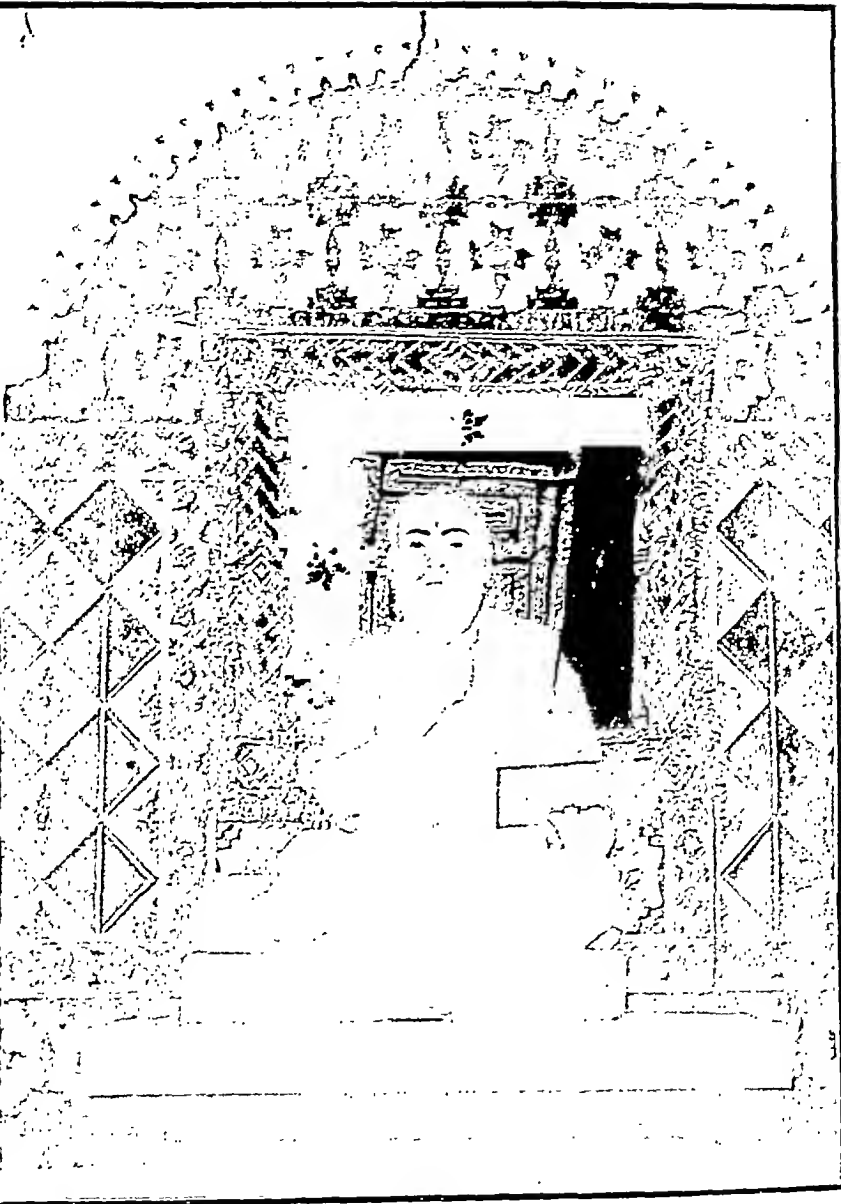
With the order of the Guru Maharaj, *Vaskshepa* was brought, and Acharya Maharaj poured *Vaskshepa* on his head with his own hands,—as a Jaina Sadhu pours on his favourite disciple. Dr. Levi accepted it with great devotion ; and after accepting that with the last blessing, he left this place with his wife on Friday, the 1st inst. During these days he was attentively hearing about *Chausaranapayanna*, *Aradhana*, and *Swadhyaya* about *Poorvarishhis*. On the 11th, he commenced asking the Sadhus what the day was. The Sadhus replied that it was the 11th, to which he replied that the 14th had yet to come. That very day, he asked for a covering cloth from young Sadhu Himanshu-vijaya, and when he gave an old and well-washed cloth, he said, “ I have to wear cloth only for two days : why do you not give me a new cloth ? ” All that time, I (Indravijaya, now, Vijaya Indra Suri) was standing near Vidya Vijaya. On the night of the 12th, Acharya Maharaj was performing *Pratikramana* with the Sadhus. After the *Pratikramana*, he had a very severe attack. At the same time Dr. Kapoor and Dr. Tambe were called in, and they gave him two injections, by which the attack subsided. From that very time, Acharya Maharaj sat down on his “ *Asana*,” which he did not change till his last breath : we requested him very much to change it, but he did not. On the 13th, he asked Vidya Vijaya if he had sent a wire to the Bombay Governor about Byculla Jaina temple, and according to his order a telegram was sent. At night he was repeating the names of *Poorvarishhis*, and in the end he

breathed his last, reciting the name *Shrimandhara* and *Mahavir*. He had no pain of any kind at any time : rather, he was in perfect peace and tranquillity. The Jainas of this place arranged a grand funeral procession which consisted of Jainas, non-Jainas, Hindus, Musalmanis, gentlemen of the town and officials of the place. H. H. the Maharaja Gwalior granted one bigha of land for the site on which his worthy body was burnt, and the work of perpetuating the memory of such a great and inspiring personality, began at once. A temple will be built in honour of his memory, and a *Smarak Grantha* will be issued, with a life sketch of the Venerable sage, his unpublished writings and his important correspondence with Western scholars. A *Dharmashala* will also be built. *Shri Vijaya Dharma Suri memorial fund* has been opened here and it is open to all, his devotees, his admirers, Jainas and non-Jainas.



**SHRI VIJAYA DHARMA SURI MEMO-
RIAL AT SHIVPURI, GWALIOR**





Marble Statue of Vijaya Dharma Suri,
installed in the Memorial Temple.
Shivpuri, (Gwalior State.)

Shri Vijaya Dharma Suri

Memorial at Shivpuri, Gwalior

The Great Jain Scholar of world-wide Fame

(From JAYAJI PRATAP.)

Last month, Shivpuri, the favourite abode of the mighty God Shiva—now the summer capital and sanatorium of the Gwalior State, witnessed a very interesting, and in some respects a unique ceremony, on the occasion of the installation of the statue of the late Jain saint and scholar, Vijaya Dharma Suri. Not only the Provinces of India seemed to vie one with the other in offering their tribute of respect to the deceased, but the West also, through a few select representatives, evinced a keen interest in the ceremony. The occidental and the oriental, the Jain, the Hindu and the Parsi, in fact all the seekers after one truth, through seemingly different routes, met at a place which has a charm of its own.

One need not be at a loss to know why the late homeless Jain scholar, who had established a home in the heart of almost every province to which he had travelled always on foot, came here to Shivpuri to establish his eternal home, and to forge an indissoluble connection therewith. The reason is not far to seek. Though apparently a follower of Jainism, he was in reality a lover, a propounder and promoter, of all the

religions of the world, as his study of so many literatures, languages and religions, very easily and assuringly proves. He could not have selected a better place. A lover of all religions could not and should not have allowed his body to rest in a place of one or two religions only.

Maharaja Scindia's tolerance—we should rather more earnestly say, his love of all the religions of the world—is too well-known to need a mention here. Yet suffice it to say that even in the temple dedicated to his mother at Shivpuri, there is a Mohammedan mosque, while quite close to his palace at Lashkar, the capital of the State, all religions are represented side by side, one near the other, through Gopal Mandir, Ahmed Shafi mosque, the Theosophical Lodge, the Sikh Gurdwara and the Church. We cannot but admire the introspection in selecting such a site for this last resting-place of the Jain saint. This very selection is one simple and clear proof of the love which the deceased entertained for all the religions of the world.

In a very picturesque plot of ground presented by H. H. the Maharaja Scindia, there stood a Shamiana teeming with profoundly respectful and loving admirers of the departed saint. Males and females, Indians and Europeans, the rich and the poor, the high and the low, were all present there. The august ceremony lasted for many days.

On the last day of the ceremony, very learned, eloquent and thought-provoking speeches were delivered among which, those of Dr. Winternitz, Mr. Nariman,

Mr. Harisatya Bhattacharya, Dr. Kibe, and Mr. R. S. Mathur deserve special mention.

We are told that the deceased Jain saint propounded the Jain religion, not for the sake of making converts, but for inspiring love of truth for the sake of truth. He was in intimate touch with German, American, French and English scholars of oriental learning. The West recognised him to be a saint, very liberal in views, most orthodox in his search after truth, and untiring in his efforts to enlighten all those that came into direct or indirect contact with him. The deceased, to all intents and purposes, was a seer, a sage, a scholar, a savant and a saint, all rolled into one.

We congratulate this revered city of Shivpuri in which the departed great specially chose to shuffle off his mortal coil.

The following speeches were made on the occasion of the *Pratishtha* ceremony :—

Speech of Dr. Winternitz :

“It is a rare privilege and a great happiness to me to be able to pay homage to the memory of the great saint and the great scholar, who has passed away into that eternal peace which only saints desire and attain to.

Jain scholars have always been distinguished by their broad-mindedness, as is shown by the fact that they have not restricted their literary efforts to their own religion, but have also taken the greatest interest in general Sanskrit literature and science.

I need only remind you of the great monk Hemachandra Suri in the 12th century, who has worked in

nearly all departments of literature, both Sanskrit and Prakrit. Our great Acharya, Vijaya Dharma Suri, went still further in his broad-mindedness. He extended his interest not only to Sanskrit and Prakrit literature as it is studied in the East, but also to the efforts of Western scholars in the field of Indo-logical studies. He well appreciated the critical and historical methods followed by the scholars of the West, and did every thing in his power to facilitate their labours.

It is not so very long ago that people in the West knew very little of Jain religion, and still less of Jain literature. A prominent American scholar has even said that the Jains have no literature worthy of the name. He said this nearly thirty years ago. I am sure he would not repeat this statement to-day. For, every scholar in Europe and in America, is now aware of the existence of a vast and valuable Jain literature, both religious and secular. But that this change has come about, that the knowledge of Jain literature, and the interest in Jain religion are spreading more and more in the West, is, in no mean measure, due to the insight as well as to the sympathies and energetic efforts of the late Acharya.

He saw what many of the orthodox Jains do not see even to-day, that it is no use storing manuscripts in private libraries and temples without making them accessible to scholars, and he knew that in these days of the printing press books have to be edited, to be printed, to be published in order to be read and studied.

He was keen sighted enough to see that it was for the good of the Jain Dharma itself, if its sacred books were made accessible to all students of *Indian religion*, to all students of *comparative religion*, and indeed, to anybody and everybody interested in the great ideas and ideals of the world. Need I mention his series of Sanskrit and Prakrit works in the *Yashovijaya Grantha Mala* ? Need I refer to his generosity and disinterestedness in supplying libraries and individual scholars, in the East and in the West, with books and manuscripts? These things are well-known to all of you, they are known to scholars in the East and in the West alike.

And if I offer to his memory the tribute of gratitude which I owe to him, I have no doubt that I express also the feelings of the numerous Western, and more especially German scholars, who have profitted from his ever ready helpfulness and kindness.

Like his great contemporary, the Poet Rabindranath Tagore (who, I may say, greatly regretted to be unable to attend this *Pratishtha* ceremony), the *Shastravisharada Jainacharya* Vijaya Dharma Suri too was convinced that the progress of science depends on the co-operation of Eastern and Western scholars. When the members of *Vishva Bharati* the University of Rabindranath Tagore, to which I have now the honour to belong, meet in their Parishat, they express their ideal in the words :—

प्राची च प्रतीचेति द्वे धारे विद्यायाः । द्वाभ्यामेताभ्यामुपलभ्य-
सैक्यं सत्यस्याखिललोकाश्रयभूतस्येति नः संकल्पः ॥

This ideal was also that of the late Acharya. And this ideal was the foundation of his friendship with so many Western scholars, and it was only a just acknowledgment of his services to Western learning that he was made an honorary member of the German and other Oriental Societies.

I myself have been in correspondence with the Acharya for at least 20 years, and have to thank him for kind help and sympathy. Let me read to you only a few lines from his letters of the last two years :—

“It is quite natural ” he writes in a letter of the 7th March, 1921 “that everybody should help his colleagues and specially in these times.”

Again in a letter of 26th July, 1921 he says : “Any help from us in the field of literature, will be most willingly given.”

And in one of his very last letters (April 24, 1922) he points out to me that there is so much of Jain literature in the Indian vernaculars, which he hoped to show me on my expected visit to India ; and adds : “I will try to render you any amount of assistance in the subject at the time of your next work on Jain literature.”

In his last letter written on July 21, 1922, from Shivpuri, he wrote to me that he had been ill, but felt better, and hoped to recover his health soon again. He was looking forward, he wrote, to my visit which I had promised him in the autumn. I, too, had been looking forward to this visit, and had hoped that I should be able, on coming to India, to offer my heartfelt

thanks for all his kindness to the Acharya himself personally.

This was not to be—

ही संसारसहावाचरियं नेहायुरायरत्तावि ।

जे पुण्वण्हे दिट्ठा ते अवरण्हे न दीसन्ति ॥

("Such, alas, is the nature of *Samsara*. Even those, who, full of love and affection, were seen by us in the morning, are not seen again in the afternoon.")

But it would not be meet to give way to feelings of regret and sorrow on the death of one of the great and good. For great and good men, who have passed away from this earthly life, are not really dead to us. They live on by their example, by their noble deeds—by that *karman* which even the Sadhu does not shun,—they live and will live by the work they have achieved for the good, not only of the living, but for generations to come.

न हि कर्म क्षीयते ॥

For a deed, a good deed does not perish. By the *karman*, by the good work, the great Jainacharya Vijaya Dharma Suri has done for mankind, his memory will live on, even when every trace of this or any image of his earthly body will have disappeared. And beautiful as this Temple is, he has built for himself far more beautiful temples in the hearts of his disciples, in the hearts of his friends and fellow-students not only in India, but all over the world.

Mr. Nariman's Speech.

I have not come here to say anything unique, save in so far as my statement relates to my experience, as

a Zoroastrian, of a saint of the Jain faith. The late Acharya's most distinguishing characteristics were his unqualified tolerance and logic of astounding impressiveness. His persuasive power was immense, and almost irresistible. Though a Captain of his creed, he made not the slightest efforts to win proselytes, and was himself ready to imbibe fresh knowledge. As regards his cogent reasoning in support of any argument, he might fairly be compared to Gladstone, of whom it is stated that if he tried he could make even an innocent person feel guilty of an imaginary crime. In this respect, the great Jain saint bore a strong resemblance to Imam Ghazali, about whom, his contemporaries relate, that if he chose, he would make his listener believe that the column of the mosque, against which he leaned was made not of brick and mortar, but of gold. The Acharya's tolerance manifested itself in diverse ways, in none more emphatically than in the generosity with which he lent to scholars, not only valuable printed works from his library, but invaluable palm leaf and paper manuscripts, which some of his orthodox co-religionists would not allow a Parsi to look at. This large-heartedness had its own reward. Western scholars found in him at once a guide of vast erudition and an enlightened agent, who purveyed the instruments of rare knowledge. As a student of comparative religions I have come across numerous heads of different faiths, but I have yet to encounter a spiritual leader who surpassed Vijaya Dharma Suri in courteousness, urbanity and a sympathetic desire to survey

transcendental problems from the standpoint of honest opponents. Accordingly, although he was primarily and essentially a preacher, preceptor and saint of the Jain religion and philosophy, he became a greater verifier of the sons of India than many a political leader, who have avowedly laboured for India's unity. And the illuminating example of the late Acharya inclines me to the view, that, regard being had to the fierce religious divergencies in our great country, ultimate union and harmony will be achieved, with much greater celerity, by tolerant intellectuals like the disciples of the stamp of Upadhyaya Indra Vijayaji and Vidya Vijayaji, than by the professed apostles of union, who neglect to take count of the religious forces and the potentiality of spiritual resources of our Aryan motherland.

Mr. Bhattacharya's Speech

This august congregation is assembled to do honour to the sacred memory of Vijaya Dharma Suri, the great Jaina Acharya : for, he is said to have died some months ago. But when this sad news was sent to me by the worthy Upadhyaya,—something like a weird thought came into my mind,—Is the Acharya really dead ? You know what a great man he was,—great, not simply as an erudite scholar and liberal minded man, but as a saint, who did truly realise his self. Let we people, who do not know the aims and capacities of our life, who cannot answer who we are, wherefrom we come and whereto we go,—call ourselves alive and the Acharya dead ! Never wonder when I say that the great Acharya

is living still,—living in a truer sense than that we are said to live—for, his was a life which was a living life, so to say, and can never die ! Life, as Mr. Herbert Spencer would describe it, consists in a successful adaptation of one's self to the surrounding circumstances. I will simply present one aspect of the Acharya's life, and show how it was a ready adaptation and happy reconciliation.

In India, the problem of problems in modern days has been, how are we to meet the rushing tide of Western civilisation that threatens to carry every thing before it. On the one hand, we have the great Indian Ideal of Life,—as Thomas Carlyle says,—“It is only with Renunciation that life, properly speaking, can be said to begin.” On the other hand, there is the European view of life,—that we must boldly and cheerfully live this life with all its drawbacks and demerits, and must make it better. These two views regarding the Ideal Life, are not easily reconciliable, and it seems that “the East is East and the West is West, and the two shall never meet.” Nevertheless, we must have some sort of mediation, because our existence and persistence as the Indian nation depends upon it. And, there have been various attempts towards such a reconciliation. One of them is,—as you all know,—that we, the Indians, must try to forget ourselves as much as possible, and perhaps as often as possible,—and be thoroughly Anglicised in our thoughts, habits and manners. On the other hand, there is the Ultra-Indian view,—that it is the Europeans who are to come down and be

Indianised, not only in their thoughts, but even in matters, social and religious. Experience and common sense will show the absurdity of both these positions.

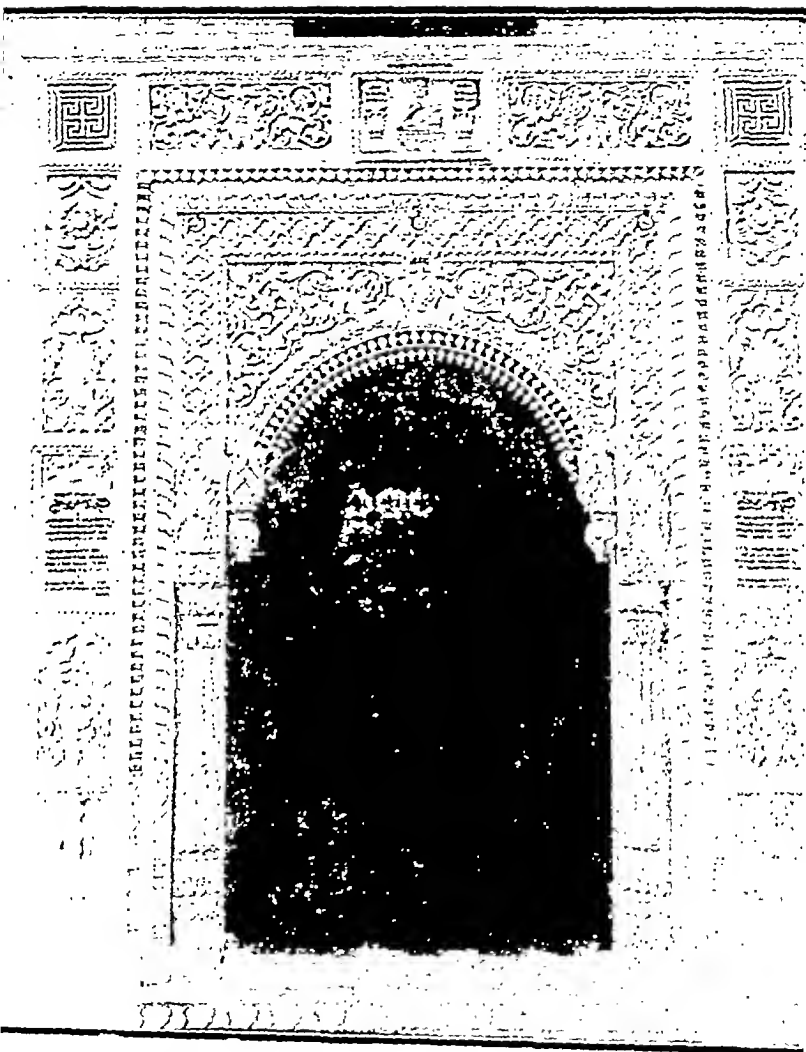
If, then, it is to be seen how these two types of civilisation are to be reconciled, or, in other words, how the Indian is to adapt himself to the European civilisation, I would point you to a study of the life of Vijaya-Dharma Suri. On the one hand, he is the ascetic Acharya of the strictly orthodox type,—the living personification, of the great Indian Ideal. On the other hand, his indefatigable energy in helping and encouraging scholars in the collection, preservation and utilisation of matters of historical, epigraphical and philological interest, betray in him a spirit which is more European than Indian.

Such was the life of Vijaya Dharma Suri,—a living life, consisting in successful adaptation and happy reconciliation. I shall not discuss how, like the celebrated doctrine of the *Syadvada*, he could be a combination of apparently opposing principles. I shall simply say that he adapted what were best in each, repudiating what were obnoxious parasites there.

One word more. The statue of the Acharya has been established in a right royal way. And, I understand, the construction of the Hall and the Temple, will soon be complete. But have we examined if our Heart is wide, all embracing and pure as the yonder marble-Hall,—and our own self, is like a Temple where the noble Ideal of Vijaya Dharma Suri can be decently

established? If so, our doing honour to the memory of the Acharya had been real and sincere. If not,—well,—all this singing and dancing and auction bidding have been worse than useless.

I hope, every one present here will seriously ponder over this.



Front View of the Entrance to the Holy Shrine
(Memorial Temple, Shivpuri.)

IMPORTANT LETTERS



Important Letters

1. Your letter conveying to me the news of the passing away of that great saint and scholar, Mahatma Shri Vijaya Dharma Suri, filled me with unutterable grief, and the more I think of the void left by this unexpected event, not only in the Jaina world, but equally in the world of amity and goodwill, and in all that works for the regeneration of man and the world, the more keenly I realize the magnitude of this loss, this great and 'irreparable calamity.' But that is only man's way of reckoning. Perhaps the spiritual force, which worked in Shri Vijaya Dharma Suri, as the world knew him, will now work in forms free from the fetters of *Prakriti-Bandha*.

For you, Sir, and for all of us who revered him as master, saint, or man, our duty is to keep ourselves open to all those influences of the spirit, all those promptings of loving service and communion, all that steady forward march to the Aloka beyond, of which Shri Vijaya Dharma Suri will stand for us hence forth as the everliving symbol and the eternal witness.

Dr. Brajendra Nath Seal,
Vice-Chancellor,
Mysore University.

2. I received from you, some time ago, a letter announcing the death of your great master, Shri Vijaya

Dharma Suri, which fills me with great regret. Accept, please, my belated condolences along with the confident hope that his work will be continued, under your guidance, with all the enthusiasm and success, that marked the master's undertakings. Aside from the effect which his enlightened and liberal teaching has had upon Indian thought and Indian national feeling, the publications of the *Shri Yashovijaya Granth-mala* have been of inestimable advantage to Jaina Scholarship, both of East and West.

Dr. Maurice Bloomfield,
Hopkins University,
Baltimore (U. S. A.)

3. I very much regret that I did not come into contact with the Acharya Maharaj before last year, and that is a short time considering that every letter from India to Germany takes three weeks. When I read the biographies of Vijaya Dharma Suri I feel that I have lost much that I did not make the acquaintance of the Acharya at an early date. The letters received from him verified fully what was said by the biographers. Though he did not know anything about me, he was willing to help me in my studies from the very first moment I came into contact with him by means of a lucky chance, if chances there be. I have a great admiration for Jaina philosophy and religion, and my connection with Vijaya Dharma Suri led to my resolution to devote myself, more than I did before, to the study of Jaina scriptures both old and modern. I will frankly state that without the suggestive influence of the

Acharya Maharaj, I would never have had such pleasure in reading and studying the Jaina books, as I have now : and I hope, that, when I shall have further penetrated into the matter, I shall be able to present some contributions to the investigations of Jaina Literature and religion. I was much grieved to hear of the death of the Acharya, and I shall honour his memory as long as I can work myself.

Dr. J. Nobel,
Berlin, N. W. 7,

4. The premature death of your Acharya is very sad, and has afflicted me very much. His Holiness was a famous scholar, and particularly, a great promoter of literary studies. This has been acknowledged, in the Western world, by the great Oriental societies of Germany and Italy, through the nomination of His Holiness as honorary member. The European scholars just, as those of India, are obliged to him very much. His name will live on, and it will not be easy for his respectable successor to excel him.

Dr. W. Kirfel,
Godesberg, Bonn.

5. As the first Italian Sanskrit Scholar, who wrote a biographical sketch of the great Jaina Acharya, whose loss we now lament, may I be allowed to remember his extraordinary personality as a monk, a writer and a propagandist. His many sided qualities entitled him to the highest place amongst the entire Jaina community of India. As a scholar, he can be regarded as the true mediator between the Jaina thought and the

West,—he was an admirer of the western critical method, and was always glad to favour European students of Jainism with the loan of Mss. and the precious help of his authoritative advice. We miss not only a holy man, but a renowned broadminded scholar in the circle of Jainologists, who were long accustomed to look at the Muni, as at a remarkable, far reaching authority.

Dr. F. Belloni Filippi;
Pisa, Italy.

6. The sad news of Vijaya Dharma Suri's decease has afflicted me deeply. Since nearly twenty years, I had been in connection with your Acharya and have, experienced his kindness in many ways. He was a true friend, a well-wisher, as he used to call himself, always ready to assist those of whose interest in, and sympathy with, Jaina literature and culture he was convinced. Without his help, I would not have been able to edit the *समराइच्छकहा* and *पउमचरिय*, nor to carry on my studies in Jainism successfully. I, therefore, shall ever cherish his remembrance for the rest of my days. This loss will be equally felt and deplored by all scholars, Indian, European, and American, who had the privilege of being acquainted with him. I can imagine the deepest grief and mourning on the decease of such an eminent spiritual guide, whom they revered as a holy man, and I condole with you in the loss of your Acharya, whom you have assisted so long in his hardy task, which is now to devolve upon you.

The last favour, I received from the departed Acharya, were but detailed criticisms on my article, 'Jainism' in the Cyclopædia of Religion and Ethics, which he wanted me to extend to a booklet under the title, 'My Studies in Jainism.' I regard myself as in duty bound to comply with his wish.

Dr. Hermann Jacobi,

Bonn. (Germany).

7. The news of the *Kaivalya* of the Reverend Guru Maharaj Vijaya Dharma Snriji, on the 5th September, comes to me as a thunderbolt from heaven. He was very kind to me, and very anxious that I should learn something of the religion of Parsvanath and Mahavir in all its aspects. For a year and a half, we were exchanging letters, and my debt to him can never be repayed. In all these letters, I was his disciple, and he was my Guru. I got all the benefit of his vast learning and his great skill in exposition. He introduced me to all the booksellers, and philanthropists who distribute books gratis in Kathiawad and Guzerat, and enabled me to collect a small but efficient library of Jaina books, and his letters were always illuminating.

Prof. Hara Prasad Shastri, M.A., C.I.E.,

Dacca.

8. It was for me a matter of sincere grief to hear the sad tidings of the passing away of your revered Guru Maharaj, Shri Vijaya Dharma Snri. Although I never had the opportunity of meeting him, I was able, in the course of a friendly correspondence, to

appreciate his profound learning, lofty spirit and kindness of heart. Even now, when his mortal life is a thing of the past, the memory of his rare qualities will last for ever in the mind of those who were in some way connected with his work and his thoughts.

Dr. L. Finot,

Hanoi, (Indo-China).

9. I can tell you that he is one of the most impressive personalities I ever met with, in the whole world. I was conversant with his name and his work when I came to India. When I could pay him a respectful visit, though I found him already dying, I found before my eyes the very man I had been hearing of,—the real type of a Muni; in spite of his physical pains, he welcomed me with a dignified and sweet smile I never forget; nor shall I ever forget the noble words, I heard from his mouth, the magnificent explanation of the sloka, *स्याद्वादी यन्ते यस्मिन्...*, proclaiming the duty of tolerance, respect, sympathy, kindness to any creed or opinion of good faith. As a scholar he was simply wonderful, though he could spare only a little of his time for study. No name can stand higher in the record of the Jaina community.

Dr. Sylvain Levi,

Paris, (France.)

10. His untimely death is a heavy loss to the cause of science over the whole world, not only to his friends and countrymen. He was so kind and helpful to Western scholars, always ready to assist

them in their demands for rare and valuable books published in India and inaccessible in Europe. I, for one, feel deeply obliged to him for his assistance in my efforts to explore the history of Indian literature. I had sent you a few lines before, on hearing of your loss, which has reached you, I hope. I shall always entertain the highest regard for him. As a man and a scholar, it is impossible to surpass him, but we all must try to imitate his example. He was a famous man, not only among his co-religionists, but, among European scholars as well. His distinguished services to the cause of Sanskrit literature will never be forgotten, as long as Indian literature continues to be studied.

Dr. J. Jolly,
Wurzburg,
(Germany.)

11. His great reputation of liberal culture and large-mindedness had often urged me to visit him, and put before him my claim for help in founding a centre of Jaina Learning, in connection with our *Visvabharati* in Shantiniketana. To my infinite regret, he passed away before I could approach him. but I believe that his benign influence will work in behalf of this cause, and our desire will be fulfilled.

Dr. Rabindra Nath Tagore,
Shantiniketana.
Bengal.

12. I am extremely grieved to learn the sad news of the departure, from amongst us, of your revered Guru,

Shastra Visharad Jainacharya Shri Vijaya Dharma Suri. The news came to us, in Bhavanagar, like a shock. Such was the hold the late Acharya had on the minds of those who had the good fortune to come within his spiritual influence. The loss is not yours, or of the Jaina community alone, but of the whole world of Literature, which has been greatly benefited by his contributions, not only on philosophy and religion, but also on social and domestic problems of the day. The purity and simplicity of his life would continue with us as an ideal to be always aimed at by us. His life also teaches us, how, by self discipline and self denial, a man may rise from obscure conditions not only to world-wide fame but also to great spiritual height. Though a Jaina by religious profession, the late Acharyaji transcended all narrow sectarianism, and this was what endeared him to followers of all religions including some western savants. It is not easy to fill up his place ; but we have high hopes in you, a worthy disciple of a worthy guru.

Tribhuvan Das Kalidas Trivedi,

Member, Council of Administration,

Bhavanagar.

13. The Acharya Maharaj Vijaya Dharma Suri was most courteous in assisting me in every way to collect material for my work, and in explaining Jaina terms to me. He had a keen affection for western methods, and for what I was trying to do ; and this, combined

with his own excellent scholarship and extensive knowledge, made him a most valuable helper to any student of Jainism. I am very grateful to the Acharya and his disciples for their assistance.

Dr. H. M. Johnson,

America.

14. I should have liked to give him some joy by showing him that I eagerly worked according to his schemes. For, I always heartily sympathised with his far sighted and noble ideas, and I highly admired his strong energy in realising them, as well as his whole unique and harmonious personality, in which clearness of mind, kindness of heart and a powerful energy, were so happily united, a personality which ought to be a standard to all of us. May his spirit live on within yourself and your *Gurubandhus*, and continue to be a blessing to mankind.

Dr. Ch. Krause,

Leipzig,

(Germany.)

15. Your letter announcing the sad news has become a serious blow to my research activities. I was just expecting valuable information from the saintly scholar when he was snatched away from us. This is a serious loss to the whole of India, and especially to me. India cannot count among her learned sons one equal to the late Acharya Vijaya Dharma Suri. He was an epoch making scholar and saint, and we are now in a new era not so bright.

You are right in calling this year the first year of Dharma Era.

Dr. R. Shamasastri,

B. A., Ph. D.,

Mysore.

16. Believe me, I am fully aware of the kindness your late Acharya, the great and kind Vijaya Dharma Suri, bestowed on me in entering into correspondence with me. I shall ever keep his memory and look at his letters as a precious token of his all pervading, kind and strong mind. Though occupied with so many duties and burdens of his high position, he found the leisure and was kind enough to gather around himself all those whom he knew interested in the cause of Jainism, and encouraged them to deepen their knowledge thereof in every way. Living the life of a holy man freed from so many bondages other people are entangled in, he didn't disdain to enter into the most remote detail, and gave kind answers to every request. With his eyes accustomed to high and eternal truth, he didn't overlook the minute things which may teach a scientific mind a heap of precious knowledge, and so he realized the ideal of a great worker in the field of science. But in looking on his portrait in one of the books he sent me, I find an expression quite of its own in his features not often to be found among Western men. He was one of those, who, though belonging still to this world, and suffering like other mankind from human illness, seemed to come from higher worlds, as if he

deigned to have a stay among us others here, only to give us an instance of a higher type of living, and to point out a scope beyond the range of wisdom of many others. It will be impossible for any body who came in contact with him, not to remember his great and singular personality.

Dr. Heinrich Zimmer,
Heidelberg, (Germany.)

17. I was deeply grieved to learn from your letter that venerable saint and scholar, your teacher, has passed away from this world. His photo stands in my study beside Professor Keilhorn's, and two rows of books, which I owe to his kindness, remind me daily of him. I have reported the sadness of his death to the present Secretary of the German Oriental Society, of which he was an honorary member. It is a comfort to know that he has left behind a pupil who will continue the work in the same spirit.

Prof. Dr. E. Hultsch,
Halle, (Germany.)

18. I was grieved to hear of the passing away of the great and good Shashtra-visharada Jainacharya Vijaya Dharma Suri. Just before I left Europe, I heard the sad news from my pupil Dr. Stein and from the Czechoslovakian Consul, Dr. Pertold. In his last letter, dated, 21st July, the Acharya Maharaj wrote to me that he was somewhat better, and hoped to recover his health; and I was looking forward to the pleasure of meeting him personally after having been

in correspondence with him for many years. I shall never forget his great kindness in sending me many a rare and valuable book wanted for my work. In his letter of 15th March, 1921, he wrote to me the kind words: "It is quite natural that every body should help his colleague and specially in these times." And he did help me as much as he could. In the Preface to the third volume of my *History of Indian Literature*, I had expressed my thanks to the Acharya for all his kind help. Alas, when I read the proof sheet of this preface, I had to add that he, whom I wished to thank, was no more among the living. Acharya Vijaya Dharma Suri will always be remembered not only as a great scholar and a prominent priest of his community, but also as one who has had the collaboration of Indian and western scholars, and has rendered excellent service to Sanskrit scholarship by the help he has offered to his fellow-students in Europe. His memory will be held in honour in the West as well as in the East not only as a great scholar, but also as a noble and good man.

Dr. M. Winternitz,

Prague,

(Czecho-Slovakia.)

19. Many thanks for your kind remembrance. I am much grieved to learn of the demise of your revered Gurn, Sri Vijaya Dharma Suri. By his death, a grand and noble figure in the world of Jainism and of Oriental learning, has passed away, and not only

India, but the whole learned world, is the poorer for this irreparable loss.

Shankar Prasad Bhargava, Principal,
S. D. College,
Cawnpore.

20. I am very sorry to hear the sad news of the untimely death of Venerable Vijaya Dharma Suri. He was a great Jaina scholar—perhaps the greatest of the present age. India has lost a real sincere worker after truth. It will take years for her to get any son equal to him. All Indian scholars will acknowledge the services rendered by him to the cause of Indian culture. It is very sad that when he was just preparing such a good volume on Jainism, death took him away. Let us hope that you, his disciples, will continue the work planned by him, and keep up his name in the field of Jainism.

V. Bhattacharya,
Principal, Shantiniketana,
Bengal.

21. The death of your venerable Guru has filled us with great grief. I think that not only Jainism has lost one of its most distinguished leaders, but that, with the death of Dharma Vijaya Suri, the world itself is deprived of one of its greatest men.

Prof. Ginseppe Tucci,
Rome, (Italy.)

22. The death of the Guru Maharaj was a great shock to me. I got the first notice of it through Dr. Thomas and the 'Times', and afterwards, got your

letter telling me the exact time. You are very right in speaking about the consolation we may feel from the remembrance of his great and good deeds, the memory of which will certainly outlive the *Kalpa*. To me, he has always proved a most venerable and sincere friend. I owe very much to his most kind help and assistance.

Still, death is something very terrible and mysterious to the people of the West, because they do not properly realise that death is nothing but life in a new form, and because, there seems to be nothing from which human spirit shrinks back so much as from the idea of complete annihilation. Even the very worst लौकिकतिकाः—of which, unfortunately, Europe is full at the present moment, my own country being no exception,—seem to be superstitious about that point. I am afraid, my feeble voice could not, in any way, contribute to the praise of a man whose greatness is truly everlasting. As a standard example of truly great men, that the Jaina Church has later on continued to produce, I pointed to the lamented Guru Maharaj, in whom I found the highest human ideal, the combination of saint and scholar.

Dr. Jarl Charpentier,
University of Uppsala,
Uppsala,
(Sweden.)

23. It seems to me out of place to repeat my deep mourning; for me, as an outsider, the death of the Acharya is hardly a reparable loss for science in

general as for the so highly important intercourse between European students of Indian thought:

Dr. O. Stein,

Prague (Zecho,-slovakia.)

24. It was with the deepest regret that I came to know of the decease of my revered friend *Shastra-visharad Jainacharya* Vijaya Dharma Suri. I keep his letters as proofs of his great knowledge and candid character and as evidences of his kind help for my Jaina studies. The services done by him, as a connective link between Western and native Indology, to German friends of Jainism, are eminent, and, will be held in thankful remembrance.

Prof. Dr. Walther Schubring,

Hamburg, (Germany.)

25. I heard with deep regret the announcement of the death of your Gurn Maharaj Shri Vijaya Dharma Suri, and I heartily wish that you would successfully continue the work of your great predecessor.

Dr. B. Faddegon,

Amsterdam, (Holland.)

26. I am very sorry for the decease of your preceptor, as I learn from your letter, for whom I had the honour to make the portrait and of whom my poor nephew Dr. Tessitori has spoken to me with a great veneration and reverence.

Prof. Aurelio Mistruzzi,

Rome, (Italy.)

27. I was very sorry indeed to learn from your letter, of the 16th September, of the death of Maharaj

Jainacharya Vijaya Dharma Suri. He has lived a pious life and must have earned a high reward—hereafter. Please accept my sympathy, and convey a message of my sympathy to his other followers.

E. G. Colvin,

Late A. G. G., Rajputana.

28. I have received with great regret your letter of September 13, informing me of the decease of your revered Guru Maharaj Shri Vijaya Dharma Suri. I never had the privilege of meeting him, but many people in this country will unite with me in deploring the loss of a ripe and learned scholar of world-wide reputation.

Sir George Grierson, K. C. I. E., Ph. D.
Rahlfarnham,
Camberley, Surrey,
England.

29. I am much grieved to hear of the demise of Maharaj Shri Vijaya Dharma Suri, one of mankind's benefactors, and wish to express my sincere sympathy to those in close touch with him, and who will feel the miss of his spiritual teaching from now on, though as you truly say, the work he has done during his life will live for ever.

Mr. H. Warren,
Battersea,
London.

30. It was with great regret that I learnt that the *Acharya* Shri Vijaya Dharma Suri had passed away. I have the happiest memories of my brief

acquaintance with him, his kindly and courteous disposition and his learning.

W. Tudor Owen, I. C. S.,

The Residency,

Godhra,

(Gujrat.)

31. I was extremely grieved to read your telegram. The death of your chief must be a great blow to you all, and, I am sure, the whole Jaina community and all those who like me held the learning and personality of your late Chief in great esteem, will share your loss. Please accept my sincerest condolences.

V. K. Namjoshi,

Administrator,

Cambay State.

32. Your Guruji Maharaj was a real sadhu carrying out what he preached. His efforts in restoring religious principles upon firm foundations, resulted in a brilliant success. His genial temperament, his catholic toleration, his superb learning, his philosophic acumen and, more especially, his optimism were unique, and commanded universal respect.

You have lost—nay the country has lost—a great man. I considered him to be one of the makers of our country. Believe me when I say that there are hundreds of thousands who would be mourning his loss. But your bereavement is irreparable. The organiser and sustainer of these worlds, however, would certainly inspire you, I hope, to step into the place, and

vigorously continue the work, so methodically begun and continued by your ever lamented Gurn.

Prof. C. G. Bhanu,
Amalner, (East Khandesh.)

33. I have at once perused the life of the Muniraj Shri Vijaya Dharma Suri, and I must say, that, it had produced a marvellous effect on my mind, the chief inspiration being to know more and more of his wonderful teaching. Really, to-day our distracted mother-land has more and more need of such personalities ; but I am sure, the great tradition he has left behind, and the great confidence with which your revered self is selected to succeed him in his mission, ought to hearten all those earnest souls striving for peace, and concord amidst the wranglings of communities in our country.

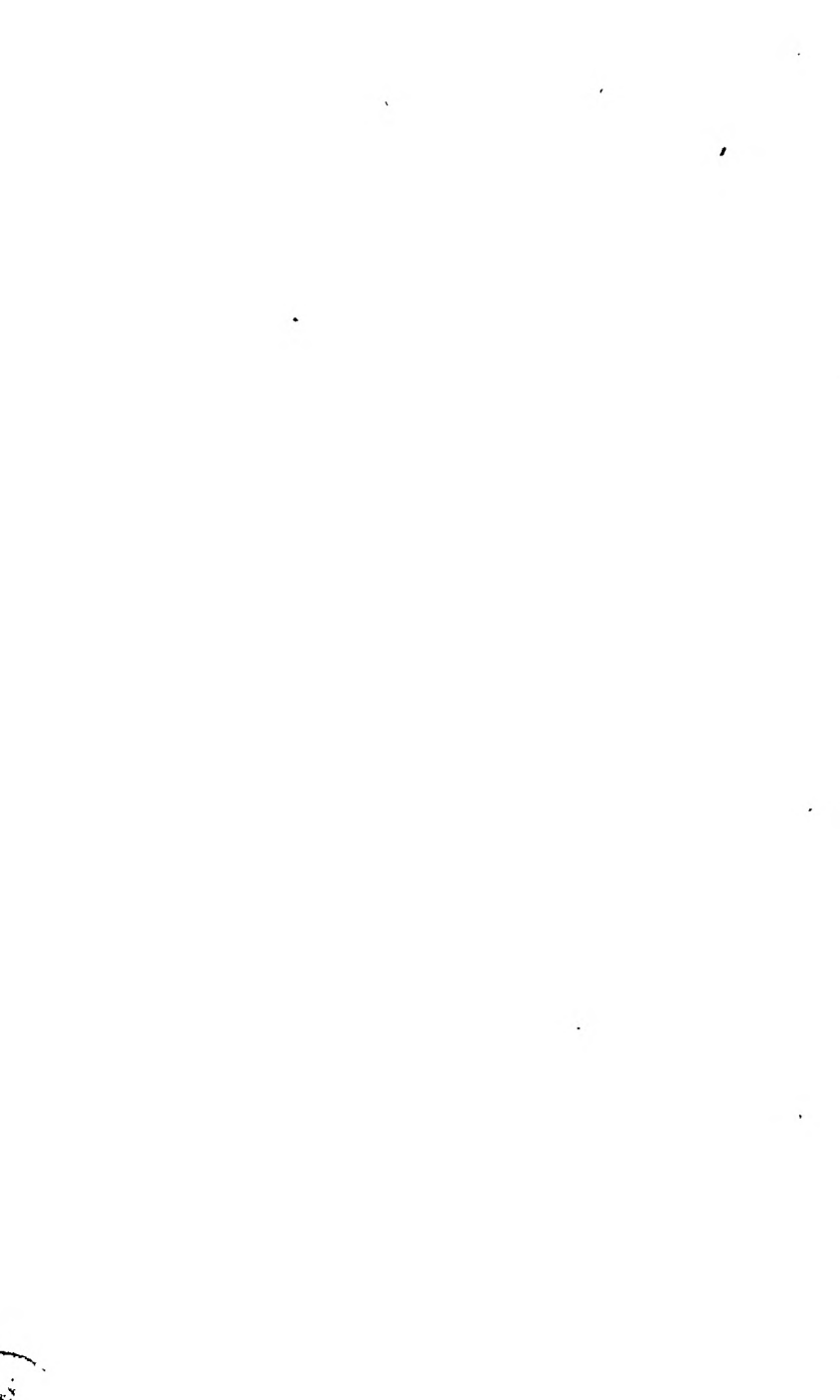
I am requesting our young Maharaja Sahib Bahadur to go through the life of Vijaya Dharma Suri Muniraj.

Dr. B. Seshagiri Rao, M.A., Ph. D.,
Maharaja's College, Vizianagram.

34. With reference to your telegram of the 5th inst., I write to inform you that his Highness the Maharaja Holkar is greatly grieved to hear of the sad demise of *Jainacharya* Vijaya Dharma Suriji and has commanded me to convey to you all his deepest condolences.

Shri Man Singh,
Secretary to His Highness the Maharaja
Holkar Indore.

IMPRESSIONS



Impressions

(1)

The first thing that struck me, when I came into contact with the late *Jainacharya*, was the wideness of his outlook and the sincerity of his sympathy with every effort at investigating truth. He was firmly convinced that truth is one, and he welcomed every earnest teacher, without regard to race or nationality, as a co-worker. He thus became a living link between the East and the West ; and through the integrity and purity of his character, and the warm cordiality with which he extended his hand to all friends, near and distant, he added a personal touch to these relations, which will outlast his life. Above all, however, he was a sincere follower of the eternal *Dharma* revealed by the exalted *Tirthankaras*.

Dr. Sten Konow,
Kristiania,
Norway.

(2)

It was with deep regret that I came to know of the decease of my revered friend *Shastravisharada Jainacharya* Vijaya Dharma Suri. I keep his letters as proofs of his great knowledge and candid character, and

as evidences of his kind help for my Jain studies. The services done by him, as by a connective link between Western and Native Indology, to German friends of Jainism, are eminent, and will be held in thankful remembrance.

Professor Dr. Walther Schubring,
Germany.

(3)

Vijaya Dharma Suri was a man, who, in spite of his own strict and ascetic views, did not condemn joy of life which is manifested by others. His extensive learning made him the admired master of all his disciples, whilst by his pure and kind heart he never failed to win our high consideration. In his all-embracing goodness he made no distinction between friend and enemy, between Orient and Occident. On the contrary, he only acknowledged one wide, undivided world, expecting help from true charity. His fame as a scholar, his noble humanity are a light, whose rays shine across the seas, and gladden our eyes.

Ex Oriente lux.

Professor V. Negelein,
Erlangen,
Germany.

(4)

Dharma Vijaya Suri was one of the greatest scholars, and at the same time one of the best sadhus of India. He is not only revered and venerated by the members of his community, but by a very great number of Eastern as well as of Western scholars, whose

work he was always glad to further, and whom he always assisted in the most noble and most liberal manner, whenever they needed his help and advice. No other scholar spread more light on Jain literature and Jain history than him. He was an able editor even of old vernacular sources. He founded schools, and devoted all his precious life to the service of all that is true, noble and good ; many friends in every part of the globe deeply mourned, when he had breathed his last. During his life in this human world, he lived in the severest ascetism, and in the most absolute poverty. Still he was wont to bestow immense riches—more valuable than any terrestrial and perishable treasures—on all those, who had the good fortune to be known by him. He was a model for us all. May he, from the Second *Devlok*, continue to further and to bless his community and all its friends.

Dr. Johannes Hertel,

Leipzig, (Germany.)

(5)

Shastravisharad Jainacharya Shri Vijayadharma Suri fulfilled in our day an old Indian ideal of a great man. Having secured the mastery of human passions, he was actuated by a selfless benevolence. Entirely loyal to the doctrines of his faith, he realized them with a philosophic insight. His teaching and preaching were invested with reasonableness and sweetness, while his advances to members of other sects, countries and cultures were characterized

by an unfeigned friendliness. His exertions in the cause of education, and his constant pre-occupation with plans for the foundation of institutions, and the publication of periodicals, texts and studies revived and invigorated his community. His example, which was an inspiration to his contemporaries, survives as an inheritance to his successors.

Dr. F. W. Thomas,
London.

(6)

I was greatly grieved when I learned that the great *Jainacharya* Shri Vijaya Dharma Suri has left this world—a man, for whom not only I, but so many German scholars had the greatest veneration, and whose writings and activities in the cause of Jainism they so highly appreciate. Unfortunately, I had never the chance of meeting him and making his personal acquaintance, but from what I have seen of his books and from the correspondence I had the pleasure of keeping up with him, I can judge what a great scholar he was, and what an amiable man he must have been. All the more I regret that now all chance has passed away of meeting him. I am particularly indebted to him for his great kindness to me by having sent me many of the sacred books of the Jainas which enabled me to study the religion of Shri Mahavira, so to say, at the fountain. I appreciate this all the more as under the present circumstances, I would have been deprived

of gaining a closer and more intimate knowledge of the doctrines of the *Tirthankaras*. As an indefatigable investigator in the vast field of Jaina literature, he combined the scholarship of the Indian *Acharya* with the critical methods of the West; although an ascetic, he remained a man of the world in so far as he was ready to converse with everybody and take part in all work and thought that interested scholars. He will ever, in my mind, remain as a man who deserves the highest veneration from the part of men of all creeds and nations.

Dr. Helmuth von Glasenapp,

Privatdozentan der

4th December, 1922.

Universitat, Berlin.

(7)

O Brahmana, if you want to see a real embodiment of the ascetic ideal, then go to the great Vijaya Dharma.

O Kshatriya, if you look for a mighty Hero, I would name the Great Vijaya Dharma, the Conqueror of *Raga* (Attachment and Love) and *Dvesha* (Repulsion and Hatred)—the most powerful of Human enemies.

O Vaishya, if you like to see the Wealthiest man, stand before the Great Vijaya Dharma who is possessed of "Right Faith," "Right Knowledge," and "Right Conduct"—the three priceless gems of purest ray serene.

O Sudra, if you have not yet properly learnt what Service is, then follow the Great Vijaya Dharma, the truly humble and unselfish Servant of Humanity.

Harisatya Bhattacharji, M. A., B. L.,

Bengal.

(8)

I am glad to have this opportunity of offering my tribute of respect and admiration for the great saint and scholar *Shastravisharada Jainacharya* Vijaya Dharma Suri, who has recently passed away from our midst. The services rendered by him to his own community are valuable. He has done more than any other in recent times, to make the essence of Jainism intelligible to the people of other communities, both within and outside India, and to expose the misconceptions that stand in the way of a clear understanding of the doctrines of Jainism. It was through his initiative that several institutions of public usefulness came into being, and scores of publications on various important subjects were issued to bring within the reach of the public the treasures hidden hitherto in manuscripts. It is difficult to speak too highly of him as a man, a preacher and a spiritual guide, whose life was, for decades, a source of solace and inspiration to hundreds of persons who flocked to him for hearing his speeches. He had in him, in an eminent degree, those qualities that raise a person above the bounds of the particular

community to which he belongs, and render him the object of profound love and respect of all.

Narendra Nath Law, M. A., B. L., Ph. D.,
Premchand Raychand Scholar,
Calcutta.

(9)

Although I had never an opportunity of seeing the *Jainacharya* Sri Vijaya Dharma Suri, I knew him through correspondence. There was a charm in his simple letters, which could not but attract even those who did not belong to his persuasion. His scholarship, earnestness, and above all his, broad-mindedness, absolutely free from obtrusiveness, were most fascinating and won friends and admirers from all quarters, not only in India, but from various countries in Europe. I always considered it a privilege to correspond with him and his chief disciple, Sri Indra Vijayaji, whose labours for advancement of learning are not unknown.

Hira Lal,
Deputy Commissioner,
Narsinghpur District,
Central Provinces.
21st October, 1922.

(10)

The late Suriji was vastly learned, and he was courteous to all persons. He was bold and honest. He was firm in the proper discharge of his duties.

In my opinion, he was one of the greatest Jaina Scholars of India. His works bear testimony to the above fact. His opinion was invaluable in all matters regarding Jaina language and literature. The loss sustained by his death is irreparable. May his soul rest in peace !

Bimala Charan Law, M. A., B. L.,
Calcutta.

(11)

Indore:

13th December, 1922.

“The first time that I had occasion to interview the late *Shastravisharada Jainacharya*, Maharaja Vijaya Dharma Suri, was when he was lying in his sick bed. The calm tranquil face in spite of the physical pain he had, made a lasting impression on me. I shall never forget that look of settled peace that was indicated on the bright cheery face. I could have only a short conference but that was enough to acquaint me with his deep learning, broad intellect and penetrating insight that he displayed in his talk on Comparative Religion. He is no more, but his memory I shall ever cherish for the help he gave me in my research by supplying me with books. Here I tender my hearty thankfulness to his trusted and worthy disciple Acharya Indravijaya, who was instrumental in bringing me in to contact with a great soul, who spent his life for the advancement of learning, and ever tried his best to make the East and the West understand each other better. Some of his books which I have

read, show wide grasp of subjects, and although abstruse, they are so naturally and simply expressed in felicitous style as to harmonize with the simple pious heart that indited them. His patriotism remains fixed in the various traces that he has left of his life and works. "

I. W. Johory, M. A., B. D.

Professor,

Christian College, Indore.

(12)

Veneration to the Divine Saint, to whom this temple is hallowed ! Veneration to Shri Vijaya Dharma Suri, the benefactor of mankind, the promoter of humanity and science !

His earthly life was like a calm and splendid flame, warming and elucidating all that were around Him : warming all creatures by the pure and self-denying love, the all-embracing compassion of His noble heart, elucidating the spheres of His ethic and scientific activity by the bright beams of His clear mind, of His refined and harmonious erudition.

To those, however, who are far from Him, separated by space and time, His noble life is like a calm and splendid guiding star, which, out of this stormy sea of hatred and depravity, of deep calamity and grief, directs our poor and vexed looks upwards to heights of eternal harmony, the harmony which was all over His great and divine personality, the harmony which governs the universe, and which all creatures long for.

Veneration to Sri Vijaya Dharma Suri, the benefactor of mankind, the promoter of humanity and science !

Dr. Ch. Krause,
Leipzig.



TRIBUTE AND THE MESSAGE

A Jain Saint's Death

Karachi's Tribute

A Public Meeting at Khalikdina Hall

A public meeting of the citizens of Karachi was held on Saturday evening at the Khalikdina Hall in memory of His Holiness Acharya Maharaj Vijaya Dharma Suri who passed away at Shivpuri on Tuesday last.

The Hall was thickly crowded, and a number of Jain ladies was present. Among the audience were Seth Sunderdas, Mr. Jamshed Mehta, Seth Lokamal and others. Seth Lokamal proposed Mr. T. L. Vaswani to the chair ; Pandit Bhagatram seconded.

The proceedings opened with an inspiring song by Mr. Lalchand (a Jain). Mr. Vaswani then began his speech. He defined the *Virya* as one, on whom had descended the grace from above, and who sacrificed his will to that of God, the Omniscient. The speaker thought Mahatma Vijaya Dharma Suri belonged to the same class. He was born in the house of a poor man, and was not destined to receive education in any institution. The speaker conjured a picture of Vijaya's youth when he was seen either wandering from street to street or sitting in a shop, and the current of public mass-life overcame this poor child and made him a prey to gambling. He lost all the money he had. But Divine Mercy came to him, and the spirit of true repentance

sprang in his heart, and the gates of Heaven were open to him. When the right came, this prayer escaped his lips : O Lord! my Master! I want not this illusionary *dawlat*, but such which might help me in serving my country and Dharma. Then the dark shadow disappeared and a new phase of life emerged. He renounced all, became a *vairagee* and set out in search of a *guru*. He found one, and began a thorough study of the Vedas under the guidance of his *guru*, and became a great man of learning. So wide was the effect of his *vidya* that at a *Kasi Sammelan*, he was given an address of honor, and was entitled an *Acharya*. The speaker longed to see him, but now he was gone from the desert of this world, and soared to his eternal home, the *Brahma Deshu*. The speaker desired to dwell on his characteristics which were as follows :

1. BRAHAMCHARYA : In a sutra, Mr. Vaswani remarked, it is said that true treasure of a sadhu is Brahmcharya.

2. LEARNING : He was not known so widely in India of to-day. His ideal was not *audacity* but *humanity*, and hence his name had remained hidden in India. The speaker was surprised to read his name and teachings in an Occidental paper.

Maharaj Vijaya Dharma Suri wrote a series of books of which 70 volumes had been already published. He wrote a book on *Ahimsa*, which could help in the present struggle. Many a French, German and Englishman knew him. It was a pity that men of other countries were studying India zealously, while Indians *themselves*

did not care to know that 'full many a gem of purest ray serene' lay hid in ocean bed of India. From Kathiawar to Bengal, he was well-known. It was said that he had been once garlanded with flowers of gold, while the speaker most humbly offered his *prema pushpa* to the great soul.

3. PREACHING : He wandered in the whole country from villa to villa, expounding the basic principles of Jain doctrines.

4. ORGANISATION : He opened a *gurukul* and many Jain libraries, and started many papers. He always urged the Jains to awake and arise.

The speaker prayed that he may become a devotee at his sacred feet and those of the Mother *Bharat*. His was a strong appeal to the people to awaken with heart full of *Love*.

Mahatma Vijaya Dharma Suri believed in all religions as different routes, leading to one goal of emancipation. 'Love' according to the speaker, was the only *uttam niyama, shastra* and ideal. His only message of that day was "AWAKE & LOVE."

The speaker concluded with a sorrowful but impressive expression, "O Brethren of all communities, Awake ! Awake !! and Awake !!!"

Sjt. Popatlal, Secretary of the local Jain Society, then read the following resolution :—

"This public meeting of the citizens of Karachi records its sense of profound sorrow at the passing away of *Shastravishard Jainacharya* Sri Vijaya Dharma Suri, A. M. A. S. B., the eminent preacher of *Ahimsa*,

the revered scholar, saint and leader of the Jains. This meeting further expresses its heartfelt condolence to the Jain Community of India, and to his numerous disciples throughout the country, and breathes out an aspiration that the departed may rest in Eternal Peace."

Mr. Khushalchand then dwelt on Dharma Vijaya Suri's activities and the outstanding events of his life.

Pandit Shantilal, reciting a *sutra*, made a speech in Gujrati, highly appreciating the great Saint's learning. He gave an account of his renunciation, and repeated the echo of awakening.

Seth Lokamal said that Death was irresistible. It did not care for any one. He recited a couplet of Tulsidas that one should so act that he might die with a smile on lips. He compared the deceased with *Valmiki Rishi*. It was a pity, he said, that such a soul had departed, and it was a duty of those present to pass the resolution with humility and reverence.

The proposal was then unanimously passed.

Seth Choithram spoke a few words, and thanked the chair.

* * * * *

We are exceedingly grieved to have to record another heart-rending death, this time that of *Shastra Visharad Jaina Acharya* Sri Vijaya Dharma Suri. Pious, learned men have never been wanting among the Jains, but a saint of the eminence of Vijaya Dharma Suri is hard to find. Gifted with a singular force of

character and sincerity of conviction, a dignified, unaffected mildness and friendliness, a man noted for his open-mindedness and wideness of outlook, he was in all respects an ideal *sadhu*, and was respected as such even by the most orthodox Hindus like the Maharaja of Benares and Pt. Madan Mohan Malaviya. His reputation, great as it was in India, was greater still in Europe, and he had come to be regarded, in the words of Dr. F. W. Thomas, 'the true mediator between Jaina thought and the West.'

The Jaina Hostel Magazine,

Allahabad.

Message of an Eastern Sage

By

T. L. VASWANI, Karanchi.

In a Hindu scripture, we read that they, on whom rests God's grace, and who take refuge at His feet with their heart and in entire self-surrender,—they become Heroes. One such hero was the Jain sage—Vijaya Dharma Suri. I was hoping to have his *darshan* at an early date. It was destined differently. I read of him, strange enough, in an English journal,—first ! I learnt more of him gradually. I felt drawn to him. Why ? (1) He was a *Brahmachari*. As a text in a Jain scripture says :—*Brahmacharya* is the essence of the wealth of a *Sadhu*. Vijaya Dharma Suri had this wealth. (2) He had, also, the wealth of *learning*. He was a great Scholar. Not many among Hindus and Muslims knew of him. He had the scholar's modesty. Lord

Salisbury said the secret of success in politics was audacity, audacity, audacity ! The secret of Sadhus and sages is humility, humility humility. The *Jain-acharya* was humble, modest, simple. A profound scholar, he wrote several books, and he edited the series known as the *Jain Granth Mala*. Over 70 volumes of this series have already been published. (3) *He was a powerful preacher*. He carried his message from Kathiawar to Bengal. He did not neglect villages. India, as I have often urged, is a Land of the Villages. The National Message too, must be carried to villages. The National Movement, to be effective ; must become a Movement of the Masses, if India is to have true, not nominal, Swaraj. Dharma Vijaya Suri travelled on foot taking his message from village to village. With what love and reverence some villages greeted him ! Flowers of silver and gold were showered upon him. What flowers may we offer to his memory ? May it purify us and enrich our lives ! (4) *He was a great organiser*. He started a Jain College at Benares ; he opened a *Gurukul* at Kathiawar ; he established a *Pasusala* (Animal Hospital) ; he organised a Jain Literary Conference, a Library, and a Free Dispensary. He is with us no longer. He leaves us at the early age of 54. He crosses the Desert of this world to enter into the Homeland. What has he taught ? (1) *Value of Jainism* :—He worked for a revival of Jainism. He believed in the vital values of the Jain Dharma. I, a Hindu, believe in the values for modern life of Jainism, as I do in those of Islam and other world-religions. Some

important aspects of the ideal of non-co-operation may, I think, be described as :—*Applied* Jainism. We are trying to apply in National Politics the principles of *satya*, *ahimsa* and *tapasya*. And these three principles are emphasised in Jaina Dharma, (2) *Philosophy* of Ahimsa: Vijaya Dharma Suri has developed this in his great book on "*Ahimsa-digadarshana*." I believe that a *real* solution of national and international problems is not possible unless the nations are educated in a philosophy of *ahimsa*. There is no real freedom without reverence for Humanity: and *ahimsa* is reverence for the Universe. Force, violence, war, will not solve the world's problem; they may make the problem more complex. Tolstoy rightly said, "As fire does not put out fire, so evil does not put out evil." (3) *Friendship of Religions*: Vijaya Dharma Suri in a beautiful exposition of the Jain Dharma before the Maharaja of Benares developed the argument that Jainism was similar to Hinduism. He had friendship with men of different nationalities and denominations. Does not the present hour call for friendship between religions and nations?

Of this man with a broad, catholic heart, I said that on him rested God's graces. A poor man's son, he grew to be a Great Teacher. He studied in no school, and received no university degrees; but he was so learned that on him the Hindu Pandits of Benares conferred the title of *Acharya*. As a boy, he mixed with men of no character, he learnt to gamble; but this gambler became a saint! He lost much in gambling; one day, this Mulraj (that was his original name,

reflected on the vanity of the world ; he *repented* ; that day's gambling became for him a door for the coming in of God's grace. He wept bitter tears ; he resolved to leave his town and go in search of a Guru ; he found one ; studied the *Sastras* ; he became a scholar, a sage, a saint. His life's story sends to us a *message of hope*. For, in everyone of us lie latent the powers which he developed. Only let us *awake* ; only let us give our hearts to God. Only let us *know* what India means for Humanity. Only let us bring India's sorrows at His feet. Only let us to ourselves be true. And sure as the sun rises in the East, India will rise again,—a Nation of the Free.

FOREIGN REVIEWS





Born
1868 A. D.

Passed Away
1922 A. D.



Saint and Scholar

Death of a Great Jain Leader

(FROM DAILY LONDON TIMES.)

A telegram received in London announces the death, at the age of 55, of Sri Vijaya Dharma Suri, in whom the Jain community has lost an inspiring personality, and India one of her most meritorious sons. He was an outstanding exponent of Jainism, essentially the oldest of the existing Indian faiths.

By the ascetic saintliness of his life and by the grace and amiability of his personal bearing, Sri Vijaya Dharma Suri established a remarkable influence in his community, while the work which he accomplished in the foundation of educational institutions and in the publication of texts, memoirs, and journals, brought him a wider recognition both in India and abroad. He was in frequent correspondence with a number of European scholars, and among his distinctions was the honorary membership of the Italian and the German Oriental Societies. Some years ago a memoir of the savant was published by Dr. Tessitori, an Italian scholar, intimately known to him, under the title of "*A Jain Saint of the Present Day*," and a short biography by Mr. A. J. Sunawala has recently been issued by the Jain Literature Society (Cambridge, 1922). The life of such a saint and scholar, however, demands a more copious record.

Jainism was, however, stagnant until the dawn of the present century, when it received a mighty stimulus from a reformer worthy to rank with Mahavira or even the Buddha.

"The Near East."

Of late years, there has arisen, primarily among the latter, a remarkable intellectual, moral and religious revival, due largely to the influence and character of Vijaya Dharma Suri.

"The Glasgow Herald."

* Inde.

Le 5 septembre 1922 est mort à Shivpuri, dans l'Etat de Gwalior, un des chefs les plus révéérés du jainisme, Vijaya Dharma Suri. Sa vie est une parfaite image des mœurs de l'Inde antique avec quelques curieuses touches d'esprit moderne. Né en 1868 à Mahuwā dans le Kathiawar, le jeune Mūla Chandra commença par faire le désespoir de ses parents par sa paresse, sa dissipation et son amour du jeu, Puis, brusquement, à vingt-trois ans, en 1887, il prit le monde en dégoût et se fit moine, sous le nom religieux de Dharma Vijaya. Il mena dès lors la vie de ces ascètes errants qui, entourés de leurs disciples, vont de village en village, prêchant leur évangile aux foules toujours curieuses de les entendre. Seulement les sermons de Dharma Vijaya s'adressaient à des Jainas, c'est-à-dire à des hommes d'affaires, de qui on pouvait réclamer une contribution substantielle au progrès de la religion sous forme d'œuvres*

* Bulletin de l'Ecole Jt. d'Exn. Orient, 1922.

utiles. Dharma Vijaya n'y manqua pas. A Bénarès, dans la ville sainte de l'hindouisme, après avoir désarmé par sa franchise et sa modération la violente hostilité des brahmanes, il fonda en 1903 un collège, le *Yaçovijaya Jaina Pâthaçâlâ*, une riche bibliothèque (*Hemacandrâ-cârya Jaina Pustakâlaya*) et un hôpital pour les animaux (*paçu çâlâ*). A Agra, il créa, à l'aide des fonds fournis par un riche marchand de la ville, une bibliothèque et un dispensaire gratuit : à Palitana, dans le Kathiawar, un établissement d'éducation '*Yaçovijaya Jaina Gurukula*.' Enfin, pour favoriser l'étude et la diffusion du jainisme, il constitua à Bombay une association dénommée *Vīratattva-prakāçaka-maṇḍala*. Dharma Vijaya ne fut pas seulement un apôtre éloquent de sa foi, mais aussi un philologue de grande valeur, qui a bien mérité de l'indologie par son édition du *Yogaçâstra* de Hemacandra (publié en 1907 dans la *Bibliotheca India*) et surtout par la collection de textes jainas en sanskrit et prākrit qu'il édita sous le titre de *Yaçovijaya Jaina Granthamâlâ*.

Dharma Vijaya avait gagné une universelle sympathie par son caractère bienveillant et courtois, par son esprit ouvert et exempt de tout fanatisme. Il aimait à entretenir des relations amicales avec les savants européens et il laisse parmi eux d'unanimes regrets.

Vijaya Dharma Suri

(Neuer Orient January 1923.)

Im September vorigen Jahres starb in Shivpuri, im Staate Gwalior, der um die Erforschung der Literatur

wie um die Organisation der Sekte der Jainas gleich hochverdiente Jaina-Mönch Vijaya Dharma Sûri. 1868 in einer armen Vaishya (Kaufmanns-) Familie in Mahuwâ in Kâthiâwâr geboren, fühlte sich der junge Mûlachanda frühzeitig von dem Weltleben abgestoßen und trat am 12. Mai 1887 in den Asketenorden der Jainas ein, bei welcher Gelegenheit er den Namen Dharma Vijaya ("Sieg der Religion") erhielt. Durch seine groÙe Begabung erlangte er bald eine führende Stellung und bedeutenden Einfluß in der kleinen, aber rührigen Gemeinde der Jainas, die zu ihren Anhängern bedeutende Kaufleute in allen Teilen Indiens zählt. Als Herausgeber von Texten und Verfasser selbständiger Schriften, als Begründer von Schulen und Bibliotheken hat er sich einen im ganzen Gangesland bekannten Namen gemacht und ist auch von einer Reihe von wissenschaftlichen Gesellschaften Europas durch Ehrungen ausgezeichnet worden. Durch Sendung von Büchern und Handschriften an abendländische Gelehrte hat er sehr wesentlich zur Förderung der Jaina-Studien beigetragen. Die von ihm in's Leben gerufenen wissenschaftlichen Unternehmungen werden von seinem Hauptschüler und Nachfolger Indravijaya in seinem Geiste weitergeleitet.

H. V. G.

Necrologio

Cri Vijaya Dharma Suri Jaina Castra
Vicāradā-Acharya

(FROM ALLE FONTI DELLE RELIGIONI, ROME.)

Uno dei piú grandi uomini dell' India moderna non è piú ; dopo una vita operosa ed instancabile il venerando Maestro Jaina è entrato in quell'indefinibile pace, che la Sua religione promette ai buoni lasciando perenne ricordo di Se nell' animo dei discepoli che con tanto affetto amó, imperituro documento della sua dottrina nelle opere che scrisse, e traccia durevole dell' influsso esercitato dalla sua potente personalitá sul Jainismo il quale in lui perde uno die piú segnalati ácārya che abbia mai avuto. Cri Indravijaya Upādhāya, il diletto e il primo dei suoi discepoli nel comunicarmi la triste notizia così mi scrive : My revered Guru Mahārāj Shri Vijaya Dharma Sūri left this unsubstantial world in a quite calm and peaceful mood on Tuesday, the 5th instant (September) in the morning at 6-30. Death is but natural, while living is a wonder, considering the course of nature, and all must yield to it at some time or other. The consolation which we now have, is that his existence, in the form of his fame and good work done by him, is present, and shall last for ever, and shall continue to encourage us in his work of service, though his material existence has disappeared from us. It must be freely told that the service done by him to Literature is very great, and we cannot

do even a thousandth part of it, yet his inspiring remembrance is prompting me to a greater activity."

Ed anche io sono convinto che il modo migliore di onorare il grande estinto sia quello di seguitare con lo stesso entusiasmo l'opera da lui iniziata. Perché Vijaya Dharma Suri fu un apostolo nel senso intero di questa parola ; ma un apostolo che non ebbe nulla di settario e di violento. Egli infatti pur avendo dedicato tutta la sua vita ad una attiva opera di propaganda, che molto ha giovato alla diffusione del Jainismo, anche in regioni dove per l'innanzi era piuttosto mal visto, si é sempre mostrato di una serenità e di una imparzialità esemplari, non già disprezzando le dottrine rivali, ma cercando soprattutto di persuadere gli avversari che molto spesso la loro creduta divergenza dal jainismo é formale più che reale ; in quanto il jainismo raccomanda ed inculca pur esso quelle verità morali di cui anche le altre sette e scuole fanno i loro dettami principali. Coerente a questa sua larghezza di vedute Egli non guardó con sospetto la scienza occidentale, ma con esempio più unico forse che raro, volle ed incoraggió il concorso degli indianisti d'Europa ; e questi invitó all' edizione dei numerosi testi jaina che attendono ancora di essere pubblicati, pronto a risolvere ogni difficoltà che quelli avessero potuto incontrare. Non solo egli mise a disposizione dei sanscritisti d'Occidente un prezioso materiale, che in altro modo sarebbe rimasto inaccessibile, ma organizzò una collana di testi jaina che con larga munificenza largì a istituti scientifici e a biblioteche : questa collana, la

Yacovijaya-jaina-granthamālā contiene i testi più svariati, dalle opere filosofiche alla novellistica, dai lessici alle grammatiche, quasi tutti curati con notevole esattezza, e per la sua importanza ha attirato ben presto l'attenzione degli specialisti che, come il GUERINOT ed il BELLONI-FILIPPI le dedicarono spieciali articoli in Riviste Scientifiche.

E del resto Vijaya Dharma Sûri fu egli stesso un sommo erudito e un grande pensatore : numerose sono le opere che scrisse in sanscrito, e in hindi, di vario carattere espositivo, dogmatico, filosofico e dirette ad illustrare le dottrine jainiche. Citerò come degne di speciale menzione ; L'*Ahimsā-dig-darçana*, il *Brahma-carya-dig-darçana*, l'*Indriya-parājaya-dig-darçana*, il *Jainaṅksā-dig-darçana*, il *Jainatattva-dig-darçana*, un lucido ed esauriente per quanto compendioso manuale del Jainismo. A lui anche si deve l'edizione curata nella Bibliotheca Indica dello *Yogaçāstra* di Hemacandra.

Oltre all' operosità scientifica, Egli dimostrò un'attività veramente sorprendente rivolta ad una maggiore diffusione della fede che professava : ed infatti Egli prodigo tutto se stesso pur di conseguire il fine che s'era proposto ; viaggio da paese a paese, predicando, discutendo, fondando istituti di cultura e di propaganda, organizzando opere di beneficenza, dando vita a giornali e periodici, raccogliendo intorno a sè discepoli eletti-simi che sapranno certo seguitare l' opera del Maestro.

La morte di Vijaya Dharma Sûri non è dunque un lutto soltanto per il ainismo, che in lui ha perduto uno dei sommi suoi maestri ; ma la sua diipartita non

può non suscitare un'eco dolorosa nel cuore degli Orientalisti che appresero ad amarlo e a stimarlo, anche senza conoscerlo di persona, in una più vasta cerchia, in tutti coloro, che in un'età travagliata come la nostra sentano un'intima simpatia per quanti facciano anche oggi della loro vita un apostolato ed una missione.

G. TUCCI.

* * * * *

(From *Morgenbladet*, Christiania.)

Men i det store og hele er det gjenreisningen av en national religion og gjenoplivelsen av den nationale literatur som dennes dyrkere ha frembragt, som har været Vidsjaya Dharmas livsinteresse. Og derfor horer skikkelser som hans med naar vi vil prove at gjore os rede for de strømninger som langsomt men sikkert omskaper Indien i vore dage og bidrager til at frembringe en virkelig nation, med politiske og kulturelle særmaal, av det konglomerat av stammer og folk og aandsetninger som dannet det indiske folk i tidligere tider.

**HALTING PLACES DURING
RAINY SEASONS**



Halting Places of the Acharya

(During the four rainy months of each year, when Jaina monks are not allowed to peregrinate.)

1.	<i>Bhavanagar (Kathiawar)</i>	1887	A. D.
2.	<i>Ahmedabad (Gujrat)</i>	1888	"
3.	<i>Bhavanagar (Kathiawar)</i>	1889	"
4.	" "	1890	"
5.	" "	1891	"
6.	" "	1892	"
7.	<i>Limbadi (Kathiawar)</i>	1893	"
8.	<i>Viramgam (Gujrat)</i>	1894	"
9.	<i>Kapadwanj (Gujrat)</i>	1895	"
10.	<i>Sadri (Marwar)</i>	1896	"
11.	<i>Patri (Gujrat)</i>	1897	"
12.	<i>Mehsana (Gujrat)</i>	1898	"
13.	<i>Sami (Gujrat)</i>	1899	"
14.	<i>Mahuva (Kathiawar)</i>	1900	"
15.	<i>Viramgam (Gujrat)</i>	1901	"
16.	<i>Mandal (Gujrat)</i>	1902	"
17.	<i>Benares (U. P.)</i>	1903	"
18.	" "	1904	"
19.	" "	1905	"
20.	" "	1906	"
21.	<i>Calcutta (Bengal)</i>	1907	"
22.	<i>Benares (U. P.)</i>	1908	"
23.	" "	1909	"

24.	<i>Benares (U. P.)</i>	1910	A. D.
25.	„ „	1911	„
26.	<i>Agra (U. P.)</i>	1912	„
27.	<i>Beauvar (Rajputana)</i>	1913	„
28.	<i>Shivaganj (Sirohi State)</i>	1914	„
29.	<i>Udaipur (Mewar)</i>	1915	„
30.	<i>Palitana (Kathiawar)</i>	1916	„
31.	<i>Amreli (Baroda State)</i>	1917	„
32.	<i>Jâmanagar (Kathiawar)</i>	1918	„
33.	<i>Bombay (Bombay Presidency)</i>	1919	„
34.	<i>Bombay (Bombay Presidency)</i>	1920	„
35.	<i>Dhulia (West Khandesh)</i>	1921	„
36.	<i>Shivpuri (Gwalior State)</i>	1922	„

His Holiness passed away at Shivpuri on the 5th September, 1922, at 6-30 a. m.

WORKS WRITTEN AND EDITED



Works written and edited

Works written and edited by the world-renowned scholar, Vijaya Dharma Suri.

1. *Jaina Tattva Digdarshana* (Hindi).
2. *Jaina Shiskshā Digdarshana* (Hindi and Gujarati).
3. *Purushārtha Digdarshana* (Hindi).
4. *Ahimsā Digdarshana* (Hindi).
5. *Indriya Parājaya Digdarshana* (Gujrati, Hindi and Marathi).
6. *Atmonnati Digdarshana* (Gujrati).
7. *Brahmacharya Digdarshana* (Gujrati, Hindi and Marathi).
8. *Guru Tattva Digdarshana* (Gujrati, unpublished).
9. *Dharma Deshnā* (Gujrati).
10. *Grihastha Dharma* (Hindi).
11. *My opinion about Deva Dravya* (Gujrati).
12. *At the Feet of my Master, an Appeal to Lord Mahāvīra* (Gujrati).
13. *Prashnottara Sangraha* (Gujrati, unpublished).
14. *Devakula Pātaka* (Gujrati).
15. *Aitihāsika Rāsa Sangraha, Part I* (edited in Gujarati).

16. *Aitihāsika Rāsa Sangraha, Part II* (edited in Gujrati).
17. *Aitihāsika Rāsa Sangraha, Part III* (edited in Gujrati).
18. *Aitihāsika Tirthamāla, Part I* (edited in Gujrati).
19. *Yogashāstra by Hemachandrācharya, with his own commentary* (edited).
20. *Pramāna Paribhāshā* (Sanskrit).
21. *Jaina Tattva Jnānam* (Sanskrit).
22. *A Rejoinder to Dr. F. Belloni-Fillipi* (English).

In addition to the above works there are many essays, critical notes, commentaries, articles published in periodicals from time to time, and other literary contributions still unpublished.

DISCIPLES OF THE ACHARYA



Disciples of the Acharya

The ascetic disciples of Acharya Vijaya Dharma
Suri :—

1. *Vijaya Indra Suri.*
2. *Nyaya Tirtha Nyaya Visharad Upadhyaya
Mangal Vijayaji.*
3. *Punnya Shri Bhakti Vijayaji.*
4. *Muniraj Ratnavijayaji **
5. *Muniraj Amaravijayaji **
6. *Muniraj Chandra Vijayaji.*
7. *Muniraj Singh Vijayaji **
8. *Muniraj Gunavijayaji **
9. *Shasan Dipaka Vyakhyatri Chundamani,
Muniraj Vidyavijayaji.*
10. *Muniraj Mahendravijayaji **
11. *Nyaya Tirtha Nyaya Visharad Muniraj Nya-
yavijayaji.*
12. *Muniraj Mrigendra Vijayaji **
13. *Muniraj Akalanka Vijayaji.*
14. *Muniraj Jayanta Vijayaji.*
15. *Muniraj Vishal Vijayaji.*
16. *Muniraj Nidhan Vijayaji.*

*Those marked with an asterisk have passed away.

17. *Muniraj Kanchan Vijayaji.*
18. *Muniraj Dharnendra Vijayaji.*
19. *Muniraj Chamarendra Vijayaji.*
20. *Muniraj Himanshu Vijayaji.*
21. *Muniraj Bhuvanvijayaji.*
22. *Muniraj Amrita Vijayaji.*

११

